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— mala opinio bene parta delectet —

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The Evolution of Man in Relation to that of the Earth Part IV*

By WALTER ARNOLD

INTEGRATION OF RACES

Intelligent and objective evaluation of the integration of races demands that consideration be given to the scientific bases upon which races are classified. Earlier in this paper, the treatment of mankind has been general and has purposely avoided the intricacies of ethnology so that the main course of mankind's emergence and the treks giving rise to different races could be more simply viewed. The often overlooked or ignored psychic differences among peoples of different racial backgrounds have been emphasized. To do so, it has not been necessary to become involved in a detailed treatment of ethnology which includes, in addition to racial origins, all racial classifications and sub-classifications, their relationships to each other, their distribution patterns of the past, and so on.

ETHNOLOGICAL ASPECTS OF INTEGRATION

When considering the importance of the pressures being brought to bear in the United States and in Britain for forced integration of races, one is impelled to consider which racial groups are the object of this pressure and why such pressure is being brought to bear. In so doing it becomes obvious that the reasons are politically subjective and have the aim or purpose of the acquirement of political power. The groups that are courted in this "equality" quest are for the most part those possessing Negroid genes living in a Caucasoid society. Therefore, in order to grasp a firm understanding of the problems involved and the consequences of race integration, it serves a real purpose to review briefly the ethnology of the peoples involved in this projected integration. It is for this reason that the review of ethnology offered here emphasizes the Negroid and Caucasoid races and centers on Africa which contains the area of Negroid characterization. By keeping in mind the basic ethnological race distinctions, one is far better equipped to evaluate the products of racial integration as they exist and as they would exist if success were to be realized on the part of those who are so intent on imposing their unrealistic and

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subjective views of integration upon racial groups whether they want it or not and whether or not such imposition is contrary to the betterment of the races involved.

A true race is a group within a species that, within itself, breeds true. That is to say, the offsprings show no throwback to the original strains from which the race might have arisen.

When a true race of humans such as Caucasoid (White) or Mongoloid (Yellow) becomes dominant in a society, confronted elements of weaker or less dominant stocks are in one way or another eliminated. This is illustrated by the European treatment of the North American Indian (Amerindians), of the Australian Aborigine, of the New Zealand Maoris, of the Hawaiian Island aborigine, of the Canadian Eskimo, and by the treatment of the aborigines of Japan by the Mongoloid Japanese, and so forth. In these instances the stronger, with the more highly developed psyche, Caucasoid and Mongoloid, either killed the weaker elements or pushed them into areas where it was impossible for them to survive. When the genes of the weaker element become introduced to some extent into these stronger races, those "foreign" genes become bred out in a matter of relatively few generations. In the case of the Caucasoid and Mongoloid races, there has been little significant intermixing with Negroids, Melanoids or Australoids which would seriously affect the character of the Caucasoid or Mongoloid races. These two races have, consequently, over the ages, remained true races and they breed true.

Because of their higher psychic development, these two great races, Caucasoid and Mongoloid, have displayed far greater aggressiveness than either the Negroid or the Melanoid race. As a result of this fact, the Negroid and Melanoid races have in some areas acquired, by inter-breeding, some of the characteristics of the Caucasoid and of the Mongoloid. Examples of such occurrences are obvious to ethnological experts and are found today often at the geographic boundaries of the natural habitats of races. The principal areas of Caucasoid and Mongoloid characterization such as Europe and the heart of Asia, respectively, are found to contain the pure Caucasoid and the pure Mongoloid races. They breed true and show no inclination to become otherwise.

It has been pointed out by R. Gayre of Gayre that the propagandized cliché that all races are mixed and that further racial hybridization is of no importance, because it is only a continuation of the process that has always taken place, is entirely false.[1] The ruthless force with which this false doctrine is imposed on certain segments of Western culture, mainly in the United States and Britain, is perhaps the greatest deception planned for selfish, political and subjective

[1] R. Gayre of Gayre, *Ethnological Elements of Africa,* THE MANKIND QUARTERLY, Edinburgh, 1966, p. 108.

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purposes to occur in the twentieth century. Even in the United States, where every possible means is applied to bring about integration, the products of miscegenation pass into the Negroid and not into the Caucasoid or Mongoloid communities. The Caucasoid and Mongoloid remain substantially free from inter-mixture. Perhaps the most striking single difference between Europe and Africa lies in the fact that non-Caucasoid traits are very unusual in Europe, whereas non-Negroid traits are very common over wide areas of Africa.

The Negroid race has remained a true race primarily in the Niger and Congo basins of Africa. Since the environmental conditions there are not tolerable for the Caucasoid, any Caucasoid genes that might have become introduced into the Negroid of this, his characterized area, have been bred out by the process of natural selection. In this area the Negroid is a pure race and breeds true. In most other areas of Africa, the Negro stock is a mixture and varies considerably from area to area, where the people are not pure Negroid and do not breed true. The term Negro is applied in a general sense and seldom expresses the ethnological elements often present.

R. Gayre of Gayre has pointed out that the Senegal River flowing from east to west, if projected eastward to the Nile at Khartoum in the Sudan and thence to the borders of Ethiopia and Somalia, forms a dividing line between the non-Negroid peoples to the north and the Negroid peoples to the south.[2] It is true that the line of demarcation is not razor-edge sharp but it does exist and when Negroids are found to the north of this line they invariably make up the lower classes. R. Gayre of Gayre points out that there are four main strains in Africa: Negroid, Australoid, Cappoid and Caucasoid, plus a slight and perhaps insignificant Mongoloid intrusion. He observes that south of the Senegal River the Caucasoid elements become progressively less numerous; in West Africa the Negroid characteristics become progressively more numerous; and, in East Africa the Cappoid characteristics become progressively more abundant.

The Caucasoid is of course light-skinned but becomes darker in areas where there are relatively high ultra-violet ray concentrations. The darker tone of the Semites, for example, is not necessarily a result of Negroid genes, and in general the Semite does not possess Negroid characteristics.

The Australoid probably evolved in regions bordering tropical areas and has for this reason black or very dark skin. This group is usually regarded as a race separate from the Negroid and possesses different characteristics. Branches of this strain that still survive to some extent and which still breed true are considered to include the

[2] R. Gayre of Gayre, *Ethnological Elements of Africa: Part IV*, THE MANKIND QUARTERLY, Vol. VI, No. 3, January-March 1966, pp. 123-138.

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Veddas of Ceylon, Murias of Baster in Central India and the Bushmen of Australia. A strain also survived in Southern Arabia and from there passed over into the Horn of Africa and Ethiopia. From there, their genes filtered down to the Zulus. The ruling classes today in Ethiopia are said to be of Australoid-Caucasoid origin. The lower classes are found to possess mainly Negroid genes, the slave population having been Negroid.

The color of the Negroid is jet- or blue-black. He tends to have a bulging forehead and jaws that project beyond the upper part of the face. His thick everted lips, broad nostrils and short mat-like hair make him quite distinct from other races.

The Cappoid as defined by R. Gayre of Gayre refers to a stock represented in Africa by the Bushman and Hottentot and who he believes probably originally arose somewhere in Asia as a cross between Mongoloids and Australoids.[3] Their peculiar features include yellow-orange colored skin, high cheek bones, and slanting eyes. Only a few pockets can be found in Africa where the Cappoid race still remains a true-breeding race. Their genes are widely spread among the Bantus and have thus become a part of the gene complex that is included in many of the peoples commonly referred to as Negro. The very early predecessors of the Cappoids according to R. Gayre of Gayre could have included also Mongoloid-Melanoid crosses.[4] Certain Melanoid traits such as frizzy hair and thick beards were apparently more favored by natural selection in the natural environments of Melanesia than in Africa.

A brief summary is given by R. Gayre of Gayre of the ethnology of Africa as he believes it exists from his own observations.[5] It serves here to use his summary to illustrate the truly vast scope that the terms "Negro" and "Colored" as used in the United States of America and Britain can envelope. All the peoples noted in this summary can be regarded as native Africans and yet they vary from pure Caucasoid on the one hand to pure Negroid on the other. Among the peoples inhabiting North Africa are found the Hamites—Caucasoids, who, it is of interest to note, possess dark skin, wavy hair, oval faces and tall stature.

North of the Sahara. Basically Caucasoid, with Negroid elements formerly brought in as slave labour and persisting to some extent, mainly as a labouring class.

West Africa. Caucasoid-Negroid crosses in the northern areas, from which are derived such tribes as the Fulani and the Hausa.

Niger and Congo Basins. Negroid.

[3] R. Gayre of Gayre, "Zimbabwe," THE MANKIND QUARTERLY, Vol. V, No. 4, April-June 1965, pp. 212-243.

[4] R. Gayre of Gayre, *Ethnological Elements of Africa, op. cit.*

[5] Ibid.

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North-east Africa. Ethiopic or Cushitic, that is, ancient Caucasoid-Australoid crosses with some Caucasoid back-crossing and some Negroid elements of slave origin at the base of the society.

North-central Africa. Tribes of Nilo-Hamitic origin—the Masai, the Watutsies, and peoples such as the rulers of Buganda—the products of Negroid-Ethiopic crossing.

East Africa. Negroid Bantu tribes, showing increasingly evident hybridisation with Cappoid elements towards the south. There are also some Ethiopic elements in some of the warlike stocks such as the Zulus.

South-west Africa. Negroid-Hamitic crosses—usually warlike tribes such as the Hereros.

South-west Africa, Bechuanaland, and western South Africa. In addition to the Bantu, large elements of Cappoid Bushmen and Namas (or Hottentots) who are not related to the Negroes.

Cape Province of South Africa. Namas (Hottentots) and also Cape Coloreds (Hottentots crossed with Whites, and with some Malays—themselves related in type to the Cappoids, as the Mongoloid element is common to both).

Eastern coastal belt. Caucasoid Arabs in ancient settlements all down the east coast as far as Mozambique.

This summary does not include the Northern European and the Indian, who are residents of Africa and both of whom provide sources of employment for the native Africans and constitute the significant proportion of the operators of stores and industry.

Although not to such a varied degree, the hundreds of millions living on the sub-continent of India also constitute a vast ethnological range. The high caste Hindu, living mostly in the north of India, is regarded as Caucasoid and is lighter in skin color than the Australoid outcastes who are quite numerous in the central parts of India. In the Malabar Coast area are to be found those possessing varying quantities of Negroid genes and these are the most outcast of the outcastes.

The attainment of integration of races seems in the United States to mean "equalization" of the Negro and the White man. By providing everyone equally with the same amount of money, the same school, the same music, the same shelter, the same transportation, and so on, the racial differences are said to disappear. Indeed, it is said by some that eventually a Black man and a White man in the United States will become so equal that the differences of the skin color and other physical characteristics will not even be noticed. If "equality" means to these people a diminution of the powers of observation and memory, this hardly seems to be a goal worthy of establishing and for which to strive. If they actually mean by their "state of equality" inter-racial breeding rendering all an equal color as well as rendering other characteristics equal, there

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has been no direct or frank expression of this intent. Nor has there been an honest appraisal of the possible quality of the offsprings of such inter-racial breeding. If such amalgamation does not render a quality higher than the better of the two groups concerned, such action could only lead to disaster and extinction.

SEGREGATION—AN INSTINCT?

Although there are isolated pockets where inter-racial breeding has occurred, the main races of the world have remained segregated and have developed their own separate societies in varying degrees depending upon their respective psychic development and capacity. In almost every instance where people of "mixed" races exist, such as is found in the urban centers of the South American coastal cities, in Singapore and in Cape Town, the resultant mixtures came about not as a deliberate intention of one race to fuse with another but resulted from acts regarded as misdemeanors or "accidents" by individuals of the races involved. The succeeding generations of these unions many times seem to possess the worst of the races they represent and they find themselves in a world not belonging to or accepted by any race or society. They are left to develop a society by themselves, usually reproducing within their own ranks. Since they do represent an exception rather than the rule, their overall importance with respect to the progress of mankind in general is relatively unimportant.

Even in the United States where the Supreme Court has ruled that "mixed" marriages are legal, there is relatively little prospect for the practice of inter-racial marriages to change the race characteristics of the nation. The number of Negro-White marriages is not significant (2400 Negro-White marriages out of nearly two million a year). Not only does a White man usually regard the Negroid as his inferior and therefore not worthy of the consideration of marriage, but a Negro more often than not will lose rank, caste or status within his Negro society when he marries a White. The mixing of races through adoption practices is also considered unthinkable in the United States and rarely occurs.

The significance of the word Negro in the United States is unique in that the term is applied to all individuals who possess any Negroid blood regardless of how small the quantity. In the Republic of South Africa the term Negro is used to designate a person of either pure Negroid or Bantu blood; when referring to racial mixtures, the term Colored is used. In the United States, the term Colored as well as Negro includes pure Black as well as racial mixtures containing Negroid blood.

The Japanese of California, nearly all of whom have found positions of the highest rank in the United States' White society,

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have not, except in rare instances, married inter-racially for over three generations. (When they have integrated, it has almost always been with a high quality White). They manifest great love for their own culture and find pride in their own race. They want to preserve their race. Do not all races have this right? Indeed, is this not an instinct?

There are said to be fifteen to twenty million Chinese who are living outside Mainland China and have done so for three or more generations. In hardly any instance have they inter-married with other races. The Chinese in the United States maintain their own living areas and customs by choice. In Manila in the Philippines they represent the middle class store-keepers and business men. They remain strictly segregated and always provide the best possible education for their children that is within their means. The same is true in Indonesia, Malaysia and even in remote Sarawak. Regardless of how small the town, the local businesses are usually owned and operated by Chinese and these families remain strictly segregated by choice. As the Chinese filter into such African nations as Kenya and Tanzania, they establish themselves in good buildings and operate businesses such as restaurants, but in no way do they fraternize with the Negroes. Their business establishments are also their living quarters and centers for socializing among themselves.

The mixing of races seems to be incompatible with the attitude displayed by any race when subjected to integration pressure. For example, during the occupation of Japan by the United States Armed Forces, there occurred pregnancies resulting from associations between American Negro soldiers and Japanese women. These children are rejected by the Japanese society to such a degree that acceptable means to remove them from the country are being sought. In contrast, those children from White-Yellow parentage are accepted.

In Germany there are said to be about 5000 children resulting from American Negro soldiers mating with German women. For the most part the Negro fathers have deserted the mothers and children. These children can be seen in Germany usually cared for by their grandparents. While young, they are sometimes accepted by school mates but as they grow older they find no place for themselves in German society. Often their grandparents resent them and display little love for them. Accounts of the experiences of these misfits are sometimes found in the German newspapers. These accounts describe how the White people hate the half-breed's presence, how White boys tantalize him, and how the foster-parents often cannot control him. Is it an instinct that, in general, causes races to prefer their own kind and to resent the intrusion of forced integration?

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Negroes more often than not resent White volunteers helping them. Such White people are said by some Negroes (Dr. Alvin Poussaint of Tufts University) "to possess a feeling of race superiority because it is an inbred trait." There is support for his contention to be found in the fact that some Bantu groups (Negroes) in Africa such as the Ova-Herero regard the White European as inferior to themselves.

Do the White middle classes of England also resist, because of an inbred trait, the intrusion of the Black race often forced upon them for political reasons?

The attitude of Russia towards Negro students from Africa is certainly not one of promoting a desire to integrate. The universities where these students are sent for education are isolated and completely separated from those for the Russian students. When any deviation from Russia's accepted behavior occurs, such as male Negro students fraternizing with White Caucasian female Russians, the Negroes are often expelled from the country. That part of Russia lying west of the Ural mountains consists principally of White Caucasians; whereas that part east of the Urals is occupied mainly by Mongols. Integration has not occurred between these two different peoples to any marked degree and White Caucasian Russia is ever threatened by the Yellow hordes not only beyond the Chinese border but also within her own border beyond the Ural mountains to the east.

COLOR ANTIPATHY—AN INSTINCT?

Is it possible that man's age-old tradition of color consciousness is manifested in his antipathetic reactions to skin color? From the beginning of historic time, the color black has been regarded as a symbol of evil and death, whereas the color white is symbolic of goodness and life. Other associations of color, such as fire and violence with red and cowardice with yellow, are well established and accepted.

Throughout the cultures of mankind, black is commonly associated with dirtiness, gloom, despair, dread, death, terror, wickedness, mourning, error, annihilation, silence, and defilement. Whereas, in contrast, white signifies cleanliness, joy, hope, delight, life, serenity, righteousness, gaiety, truth, peace, innocence, triumph, divine power, purity, happiness, chastity, modesty, and femininity. Is it credible, therefore, to speculate that people whose emotional reaction to black is adverse might feel antipathy for people with dark skin? Since black is the absence of reflected rays of the visible spectrum, could this fact of physical science be a basis for the psychic reaction of negativity to black?

The Japanese, along with the Chinese and together with the

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White Europeans, have all displayed these same symbolic reactions toward black and white, and for a period of time predating their experiences with Black peoples. Yet these same people all came to associate black-skinned people with primitiveness and white-skinned peoples with cultural attainment. (The Yellow race regards itself as white in its literature).

In India, the caste system was predicated by color distinctions defined in Hindu writings. The top echelon included the white Brahmin and the lowest the black Sudras, while the other shades and colors fell in order between these extremes. The same gradation is to be found among the mixtures of peoples in Brazil, where, contrary to the statements that skin color is not a discriminating factor, the people themselves openly display in many ways their color prejudice. The Portuguese dream that their professed ignoring of the skin color in Mozambique and Angola will develop eventually a multi-racial mixture without discrimination is not likely to occur if Brazil is an example. In Cape Town, it is common to find among the Colored population, the Colored looking down on a light-brown girl keeping company with a darker or black boy.

The popular conception of the desirability of social and racial integration is an idealistic myth that has no foundation in fact. Wherever there has existed in a country a large Negro segment such as in the United States of America, England, Brazil or the West Indies, there is no example of a successful integrated society. Thus the evidence that stands out glaringly points to the very great possibility that the unconscious origins and bases for Black prejudice are to be found in an innate trait which is manifested as an abhorrence for black or dark color.

Studies of blind people in Brazil revealed that these people are capable of determining the race of one they meet through their keen sense of smell, touch (skin texture) and hearing (voice). Furthermore, they react favorably or unfavorably toward those of different color or race exactly as they would if they had their sight.

If there is any credence to these observations and explanations of a negative reaction toward dark peoples, the politically and subjectively motivated "champions" of the dark peoples are advocating an absurd contradiction and are making a false assertion when they say that before long the color of the skin will not even be noticed. Furthermore, the "Black Power" leaders will not change or cause to disappear this innate antipathy for black by merely proclaiming—"black is beautiful."

MANIFESTATIONS OF SEGREGATION INSTINCTS

Is there an inborn instinct that causes those of a similar race to prefer their own kind in marriage and in society? If so, is this not

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manifested by the seemingly re-alignment of the world powers with respect to race? Should there develop a struggle for power between the two most advanced races, those with the highest evolved psyches (the Yellow and White races), where will such pluralistic societies as the United States fit in the struggle? Will it be as a protector of the White race or as a defender of the Black race that has no chance whatsoever to compete with the victor, whether he be the Yellow or the White man?

Is segregation an instinct that lurks in the depths of man's psychic make-up? What factors are at work in the United States when White fraternities are discriminated against by being forced against their will to include races other than White (mainly Negro) in their membership? In the face of this, why are Negroes reviving the "all-Negro" fraternities? Why are the Negro students in southern Negro colleges in the United States demanding more Negro instructors and fewer White instructors? Why are Negro students demanding more emphasis on "African culture" and Negro-history courses? Why the fierce drive on the part of the United States Negro for "Black Power" without help from association with the Whites? Why do Negro athletes at the University of California at Berkeley demand the dismissal of White coaches and the hiring of coaches with "minority" (Negro) backgrounds? Why do they call for a Negro boycott of Negro athletic participation at the university? Why do all the White athletes threaten to quit if the Negroes' demands are met? What buried instinct could account for the growing popularity among Negroes for the Black racist Malcolm X Society and the demand of that society for the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana and Florida to be granted the Negro as a separate land with its own Negro government?

Is it possible that recognition of the basic differences in the psychic development of the Black and White races has caused the Negro in the Republic of South Africa to become the richest and best educated in Africa? Does it account for the relative tranquility of life in South Africa compared with neighboring states where hundreds of thousands are being killed by their own kind? Does it account for the non-existence of tribal, racial, religious or other civil wars? Does it account for the fact that there are no riots, no hunger revolts, no school subversion and no starvation? Does not the South African success based on a policy of separate development show that there are advantages for all peoples in different stages of development when they are permitted to progress independent of each other? Each group is ruled by its own leaders, eliminating resentment of outsiders and exploitation by intruders. Local laws and codes of behavior need cover only one set of customary cultural behavior. Inherent difficulties such as encountered with blood

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transfusions are avoided. Education can be geared to natural ability, avoiding frustrations resulting from failure to be able to compete.

To assume that one can advance a Stone Age man to possess the capabilities of modern man by giving him the vote and a hand-out is only giving him a sure, sudden and direct means of self-extinction. Reflecting upon his vast studies and observations, R. Gayre of Gayre concludes: "Integrationism has clearly failed to achieve ends beneficial to man's happiness and well-being. Indeed forced integration is bound to fail in the end since all crazy political theories break on the rock of the nature of man—but before they do they bring tragedy to the peoples upon whom they are inflicted."[6]

For the benefit of all races, complete racial mixing into a single society is certainly contrary to a logical and objective view of the problem, considering the possible psychic differences that exist between races. The mixing of races might also be undesirable because there is often the possibility that the less capable and even sometimes the degenerate individuals in each race are the ones who inter-mix to produce individuals who could represent the less desirable of each participant. These, in turn, can produce in ever-increasing numbers people who become less and less able to assume their required responsibilities in society. Reason and logic are overcome, in the present-day thinking of a large segment of Western culture societies, by a morality fixation based upon religious concepts which even the proponents of racial integration refuse to believe or accept. Whether mixing of races is moral or immoral should depend upon its up-grading or degrading effect on the resultant society and the future generations of the society. It is obvious to anyone of intelligence and who takes the small effort that is necessary to face the problem objectively that integration rather than segregation is immoral.

RACIAL AND CULTURAL STRUGGLES

Many cultural segments of races have experienced the fate of becoming subjugated or subordinated by some other and different segment. One segment thus succeeds in dominating the other. Britain, France, Holland, Belgium, Portugal, Spain and other nations of Western culture (White race) were successful in dominating cultural segments of other races. A good example of a people or cultural segment of a race that has been subjected to domination by another, stronger and more highly psychically developed race are those peoples living in the so-called Indo-China area of Asia.

[6] R. Gayre of Gayre, "The Dilemma of Inter-racial Relations," THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June 1966, pp. 183-201.

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These peoples are not strictly Yellow and certainly not White. They can be distinguished from the White and Yellow races by regarding them as a part of the Brown peoples who inhabit vast areas in the Pacific region. Long before the White European ventured into this area, many of these peoples were dominated by the Chinese, who are of the Yellow race. For example, for more than 1000 years the Vietnamese were dominated by China and France.

CULTURAL INDIFFERENCE OR PRIDE OF CULTURE

After being released from the "bondage" or protection of the strong European powers and given their freedom, these nations usually encountered insurmountable difficulties which lowered their standard of living and destroyed their nation as a part of world society. As an example, Burma, after receiving her independence from Great Britain, chose to follow a path of strict neutrality. Rather than accept arms from any of the great powers, Burma chose to retract herself into a state of disengagement. In this way she has become a "drop-out" nation much the same as the "hippies" are "drop-out" people. The people of Burma believe they can establish values that are neither those of the East nor those of the West. They profess no goals and lure themselves into a semi-consciousness that pretends the rest of the world does not exist, believing that it is possible to continue to exist while remaining oblivious to the advancement of the rest of mankind. Without a national objective they show only apathy towards their government which fails even to move the people to the extent of wanting to feed themselves. The people are content to follow the contemplative aspects of Buddhism to such an extent that they are contemplating themselves out of competitive existence with the rest of the world. They lazily gossip in small congregations, fondle their children and loll about while the weeds grow high around the fine buildings built by the British. It is inconceivable that a people such as this can continue to exist by themselves. The rich land they occupy will certainly be governed by a society with the ability to make it yield a living for its inhabitants. If the present inhabitants cannot or will not be productive, they will be replaced by others who will be. This is part of the process of natural selection with respect to the evolution of the psyche. To frustrate this evolutionary process by providing such people with foreign aid grants without forcing them to earn their way is only contributing to their eventual and sudden self-elimination. They would starve if not fed, or they would become incapable of defending themselves against an aggressive society seeking *Lebensraum*. The "drop-out" attitude of such peoples as the Burmese suggests that the instinct—cessation of hopeless survival—may be an underlying factor explaining their behavior. If so, their

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continued existence and "catching up" with the rest of mankind has one possibility. That possibility lies in their being motivated through a protective, yet mandatory self-help and separate development system provided by some higher developed outside society.

It is interesting to observe that the Secretary-General of the United Nations is Burmese and reflects the decadence prevailing in his country. Thus he becomes an easy dupe for the aggressive communistic and national-socialistic nations of the world.

The more culturally developed a race becomes, it seems the more it treasures its culture. The third generation Japanese in the United States are encouraged by the leaders of the American Japanese Community to preserve their rich Japanese culture which they believe is the reason they rank lowest in juvenile delinquency and divorce rates and highest in intellectual achievements of any other ethnic group in the United States. As a nation, Japan certainly has no intention of allowing intruders in her country who would jeopardize her own sense of values. Her immigration laws are designed with that definitely in mind.

The fifteen to twenty million Chinese living outside China and scattered over the Pacific area among the various "Brown" peoples have never integrated. Instead, they have carefully preserved their culture and their sense of values. The Chinese feel inferior to no one else and to integrate with any other race including the White race is to them most repulsive and is a concept regarded as detrimental to the welfare of the Yellow race and the Chinese people.

PARALLEL PSYCHIC DEVELOPMENT OF WHITE AND YELLOW

The paths followed by man as he left Africa and spread himself throughout the world led to different environmental areas more or less isolated from one another. Certainly this accounts for the fact that there are various physical characteristics that are distinguishable between races. Since it is proposed that the psyche also undergoes the evolutionary process of natural selection, it certainly follows that there must result psychic differences between the various races of man. In addition to easily recognizable physical differences, there are also therefore psychic differences.

From the point of view of the psyche, the two most advanced races are the Yellow and the White. Those first migrations of early man out of the Torrid Zone of Africa into Europe and into central and northern Asia led to separate evolutionary processes, which did however occur in much the same latitudes, the Temperate Zone. The physical characteristics of these segments of people varied both in color and stature. The skin of the White race and that of the Yellow race became light in color though not exactly the same. Except for the fact that the Yellow race is characteristically smaller

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than the White race, their physiques differ very little. It is quite remarkable that these two races enjoyed parallel psychic evolutions to such an amazing extent that the Yellow man and the White man today are approximately equal with respect to capabilities.

It has often been claimed that the European of the White race developed his modern culture much later than the cultures of the ancient Near and Far East. Recent archaeological discoveries in Yugoslavia, however, indicate that Europeans of 8000 years ago were as far advanced as other cultured peoples of that period. Human figures and animal sculptures, engravings of fish and snakes, cooking utensils and tools as well as graveyards from this period are evidence of the early advanced culture of Europeans. Further excavations in Yugoslavia indicate the possiblity that a developed culture flourished on the banks of the Danube as far back as 9000 years or more ago.

These two great races, White and Yellow, surely followed separate paths in their evolutionary process and it is interesting to observe that they have both arrived at nearly equally high levels of psychic development. It is difficult to imagine that at any time in the course of their advancement was there a very great difference gap. It is also difficult to believe that the similar latitudes occupied by both did not play an important role in providing the stimuli for psychic evolution.

One of the interesting differences in the development of the psyches of these two races is the manner of written communication. The European culture developed an alphabet with thirty or less characters. With this small number of characters, writing became relatively simple. The Eastern culture on the other hand used graphic characters instead of an alphabet of letters. This method of written expression soon came to require thousands of characters. To learn to write required indeed a vast memory of thousands of characters rather than the relatively few characters of the Western culture alphabet. Perhaps this laborious scheme of expression by so many thousands of characters served as a "folding-in" process for the Yellow peoples in their psychic development. That is to say, the accomplishment of being able to read and write became so complicated that it was an end in itself, leaving little time or energy for further cultural development. Nevertheless, to be able to carry out written communications using those thousands of characters was also in itself a feat, the accomplishment of which required an ever more advanced psyche. This may help to account for the fact that in more modern times the Eastern (Yellow) peoples did not contribute greatly to the development of modern science. Yet their psyche was so well advanced that they were immediately able to catch up with and in some instances surpass the modern scientific accomplishments of the West.

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As an example of this, until 1860, when Admiral Dewey forced Japan to open her society to the West, the Japanese knew little about modern science and industry. Only some 75 years later, however, Japan nearly won a world war against a large segment of Western culture. Such a parallelism exists only between the Yellow and the White races. The various Browns, Blacks and Reds—all have been exposed as long or longer than the Yellows to the modern scientific achievements of Western culture, but the gap between these races and the White race grows ever larger rather than smaller.

One of the tragedies of the twentieth century is the sense of superiority found in so many White citizens of the United States. It is not unusual to hear educated people comment that, if the White parents of the world would encourage their children to fraternize and to marry with the Yellow young people, all differences experienced by the two races would disappear and peace between them would prevail. In the first place, it is highly doubtful whether either race would favor such integration. Those expressing such notions usually never project themselves into their proposals. Their proposals are meant for only the other person. In the second place, the Yellow race regards itself not only equal to the White race but culturally superior. The people of the Yellow race feel quite convinced that their race is the world's best and they have successfully resisted practically any integration whatsoever.

A young, very well educated man from a Peking family of status spent time in the 1930s in the United States acquiring a Ph.D. degree in science. He was shocked to find that the image of a Chinese was that of either a pig-tailed laundryman or a cook. He was determined to do what he could to change this image when he returned to China. By the time the communists gained control of the government of China, he was one of the leading scientists and occupied a succession of important positions of national scope. Though he himself was not a communist, he justified retaining his positions under a communist regime on the basis that he was serving China which took precedence over politics. He was able to help the communists enthusiastically to bring the world image of China to what he believed to be its proper place—that of highest dignity among the societies of man.

PSYCHIC CONFRONTATION—WHITE VERSUS YELLOW

The White race has dominated the Yellow, Brown, Black, and Red races through its colonial policies which became possible only because the White nations had, with their brains, succeeded in creating vastly superior power as a result of modern weaponry and transport. Of these dominated races, only the Yellow race is seen to be capable of challenging the White man's superiority. If the

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Chinese can organize their 750 million people as the Japanese have their 100 million, this race becomes the one and only threat to Western culture. The more pressure that builds up within the societies of the Yellow peoples, the more they have confidence in their ability to overcome their chief adversary—the White race or Western culture.

The Chinese have found that the acquisition of Tibet was very easy. This is one excellent example of how simple it is for China to increase her area or *Lebensraum* when no one in Western culture cares to defend a particular people or a territory against Chinese aggression. It is said that China is methodically eliminating the Tibetans and replacing them with Chinese of whom they have a never-ending supply. China uses her present communistic beliefs to promote in her people the premise that her kind of communism is the only just system to which mankind must aspire. Thus, there is a kind of a crusading spirit developed to bring about the "liberation" of all nations not believing as she does. The Tibetans are "liberated" to such an extent that they are perhaps replaced by Chinese. If this is a true example, once China gets in possession of a territory, that territory becomes more of China; any backward, unproductive and inharmonious people are sure to be not merely subjugated but eliminated. No opportunity to obtain a foothold in a rich but backward land is passed over. A good example is China's project to build a railway from Dar-es-Salaam in Tanzania to Ndola in the copper area of Zambia.

At the same time, communism within China has been used to render the old tradition of family loyalties entirely subordinate to the state. Thus there results a unified central control enabling the national effort to be applied towards the goals of the state. The Chinese are taught love of their own people and of their country. They are schooled to love work, to be scrupulously honest among themselves and, above all, they are taught to have great confidence in their abilities. In this way, communism has served the very important purpose of destroying old beliefs that had "folding-in" characteristics and replacing these beliefs with national purpose, pride, and confidence—in other words, nationalism dedicated to world-wide influence.

To a people of highly advanced psyche as the Chinese are, this new unity of purpose is truly the most important event that has ever faced mankind. The Chinese have always believed in the power of the mind. It was Confucius who taught that the power of mind could move "heaven and earth." The Chinese communists also teach the same doctrine. The Chinese believe this, and is it not true that that society or race or group of men that will overcome all attacks and intrusions from others is that society that fosters an enviroment that provides the best possible evolution of the psyche?

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The struggles within the Western world of the White race of recent history have been struggles for territory and for status of nations within the culture. Viewed from the basic instincts that man possesses along with much of the animal kingdom, this is to be expected. If the desire of man to segregate himself with respect to race is also governed by instincts, it follows that a race will resist forced intrusion and defend to the utmost of its psychic capability its territory. Then the division becomes between contending races rather than between nations or societies within a race or culture.

The Chinese have demonstrated to the world and to themselves that they are capable of occupying India as easily as they occupied Tibet, providing there is not direct resistance from more advanced nations of the White race. (It is inconceivable that Japan, a Yellow race nation, would go to the aid of India against China, another Yellow race nation). In hopeless political division and in culturally confused disorientation owed in part to uses of peculiar languages that isolate them from themselves as well as the world, the Indians are easy prey for the infiltration of pro-Peking "communists" who are proficient in the art of providing through violence and disruption a foothold for "Mao's Reds" in India. China has also proved to herself and to the world that Macao, and indeed Hong Kong, can be hers easily, just as Shanghai was acquired, as long as the White powers do not come to the defense of these areas.

The bonds of the common political philosophy, communism, are certainly proved to be far less strong than the bonds of race. Take for example the apparent irreparable lesion in the bond between the two great communist states, China and Russia. The 4150-mile border between China and Russia is replete with examples of this lesion. In spite of troop build-ups on both sides of the border, there are claimed to be 5000 violations yearly of each other's border claims. For may hundreds of years, history finds this great border between the races one of hatred and dispute. The Chinese maintain that vast territories claimed by Russia are truly theirs. Most of the Soviet Far East was once under Chinese rule. In Russia opposite China's Sinkiang Province are huge regions claimed by China. Actually the nature of the population of Russia east of the Ural mountains is more Oriental than Occidental. It is said that, of the population of 230 million in Russia, far less than one half are of the White race and they occupy that part of Russia which lies west of the Urals. The White race segment of the Russian population rules the country from Moscow and manifests little confidence in the loyalty of the people of the Yellow race segment of the Russian population east of the Ural mountains. The Soviet Republics of Tadzhikistan and Kirgizia which border on western China are being ordered by Moscow to arm against Chinese aggression and, significantly, civil defense organizations are being created to educate

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boys and girls in Soviet patriotism. The White race ruling segment of Russia does not trust that vast eastern portion whose population is made up of mostly the Yellow race; integration is practically unheard of. This is certainly understandable for a people such as the European Russians who are perhaps the most outstanding examples in recent history of opponents of the integration of not only races but of religions, as is evidenced by the Soviet behavior towards Negroes and Jews.

The struggle of modern cultures more and more points toward a struggle between the two races of highest psyche attainment, namely White and Yellow. China is the only country of a race other than White race countries that has shown the psychic capability to develop independently nuclear arms and means of delivery. (Japan's capability could never be doubted, but for treaty reasons she is not allowed to have nuclear arms. Some of her statesmen, however, are objecting to this imposed restriction).

The late Konrad Adenauer, first Chancellor of the Federal Republic of Germany, is said to have once told reporters near the end of his career as Chancellor that China would some day attack Russia with millions of troops, and that Russia would turn to the West and plead for help crying: "We are White. Save us from this Yellow horde." He is said to have concluded: "And you will!" From these remarks it can be stated that Herr Adenauer felt that, when Western culture as such is threatened by a culture of another race such as China, the differences within Western culture will be forgotten in the interest of common defense and survival. The events of the world point more and more to a conflict, not between two brands of communism such as Russia and China, not between two segments of one race such as Western Europe and/or the United States and Russia, but instead between the two most advanced races of mankind, namely the White race and the Yellow race. Either of these two great peoples can easily overcome any other of the races or mixtures of races that might interfere or be in the way. Such a conflict could well spell the annihilation of more than one sub-culture as well as the temporary decimation of the contending races.

Early in 1941, a science seminar in a university in the United States was meeting at a regular session. There were 15 graduate students, most of whom were facing the prospect of soon being drafted into the armed services. At that time, being a student or graduate scientist was no guarantee of becoming exempt from military service. These students were all White and of European origin, from one to four generations in the United States. These students conducted a poll among themselves as to which war theatre—Far East or European—each would prefer to serve in. Unanimously they chose the Far Eastern theatre and the reason offered

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unhesitatingly by all was that it would be more obnoxious to kill a member of one's own race (European) than a Japanese (a Yellow man). Is this a manifestation of a deep-seated instinct? Is this why, when faced with hurdles that are impossible to overcome in an atmosphere of equal opportunity, the Negro in the United States immediately wants to kill the White man?

There are said to be four million or more Chinese in Indonesia. Many trace their roots back three generations and some claim to have a 300-year or more heritage in Indonesia. They have never integrated with the Brown natives, remaining segregated by choice. They constitute the business and often professional non-Brown backbone of the population. When the Indonesian government, sympathetic to the Red Chinese communists, was overthrown, the Chinese under the new regime were singled out and many were placed in concentration camps. If suspected of being communists, they were killed along with an estimated 400,000 known communists. Race resentments and envy of the success of the Chinese by the native Browns has led to a forced repatriation for all Chinese who did not become Indonesian citizens. Long ago the government under Sukarno confiscated many Chinese industries and replaced the Yellow management personnel with Brown. The result has been an almost complete collapse of industry and commerce. In spite of the Dyaks in Indonesian Borneo killing savagely and ruthlessly many Chinese, and of other attacks of the Indonesian Browns on the Chinese segment of the population, it is estimated that the Chinese, who make up only 3 per cent of the population, still control a third of all private business. The less advanced peoples of Indonesia do not seem to have the psyche to conduct a modern society. If this is true, they will be dominated if not eliminated sooner or later by a segment of one of the races of more highly developed psyche.

Thus one must give serious consideration to the objective view that races by instinct prefer to remain segregated and that this feature of human behavior is dependent to a substantial degree upon the differences in the levels of the development of the psyche in people of different races. Peoples of lower psyche look to those of higher psyche enviously. They expect by some miraculous stroke instant equality with the higher psyche races. Peoples of like psyches vie with one another for control of the natural resources of the earth and can ill-afford to pay attention to those of lower psyche who might be in the way.

And thus, the pressures that catalyse natural selection to feed the process of the evolution of the psyche continue. Without this, mankind faces the possibility of serious retrogression.

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The "Collective" Soul: Part I

Essays in Philosophical Anthropology

By RICHARD SWARTZBAUGH

INTRODUCTION

In *Das Untergang des Abenlandes*, Oswald Spengler[1] set forth three principles of culture:

1. A culture is a self-contained living organism.
2. A culture has its own distinctive world-view, which determines how each person of that culture will experience reality. "Truth" in science, art and literature is relative to a given culture.
3. A culture evolves from a living whole to an abstract, mechanical whole. After living out this life span, the culture ossifies and dies.

In this series of articles I affirm the first two of these principles, while denying the applicability of the third to what I call "high barbarian" or "outer space" culture. Also I turn the ideas of Spengler, C. G. Jung, Ludwig Klages, and William H. McNeill towards problems of contemporary culture.

Some Americans have objected to Spengler on the ground that he had little respect for the ideals of modern democracy. My own view, in so far as my analysis of culture entails a philosophy of politics, is that a people could potentially destroy itself through an extreme commitment to any one of its institutions, among them democracy. Americans, who of modern peoples have lived the longest with democracy, are no exception.

IS MAN A "NAKED APE"?

When I hear the phrase "the naked ape"[2] two things come to mind: 1. The scientific question of objective truth; 2. The question of values. What does it say about the values of a person or a culture that he or it advocates a particular image of man? Since the scientific problem has been treated at length by the other two

[1] Oswald Spengler, *Das Untergangs des Abenlandes*, Alfred A. Knopf, New York, 1923.

[2] A response to a symposium topic "'The Naked Ape': Does Man Differ from the Lower Animals in Degree or Kind?" read at the University of Mississippi, 3rd December 1968. The simposium title refers to Desmond Morris's *The Naked Ape: A Zoologist's Study of the Human Animal*, McGraw-Hill, New York, 1957.

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scholars, I will focus my attention on values. My thesis is that assertions about man, more than about physical things and animals, are likely to be dominated by ethical and aesthetic feelings. Man, as his own highest creation, is at the center of his system of values. An image of man reflects the aspirations and strivings of a person or culture. What men think of man may not reveal what *they are* in a given present, but the image may say a good deal about what they want to become. If we are to shed light on the scientific question of *Homo sapiens*, we must first ask what value-permeated images of man are presupposed in this investigation. We are likely to come to regard anthropology, the so-called science of man, not as the objective consideration of truth but rather as primarily a creative process.

Is the difference between man and the animals one of degree or kind? We cannot settle this until we understand our framework of values. If what a person values about himself is *abstract reason* and *symbolic communication*, it is evident that the human being possesses a clear-cut, undisputed superiority over animals. In his capacity for thought detached from the conditions of the sensuous present, man sets himself off from animals in "kind." On the other hand, we are under no compulsion to place special value exclusively in human reason. Indeed, reason has been regarded by some thinkers, particularly the more traditional German philosophers (Oswald Spengler and C. G. Jung will be mentioned later), as a confining or even a disruptive factor in the human emotional life, emotions being regarded as the value-giving element of life. If we are speaking of feelings and sensations, the difference between men and animals is one of degree. Reason, although the possession of man alone, is in this viewpoint no more ethically significant than the human being's reduced dentition, his flat finger-nails, or, in the female, her enlarged breasts. Although these traits are proper to *Homo sapiens* alone, this species is not unique in having traits that are uniquely his. The giraffe has a long neck and the turtle has a shell. Reason is not of ethical worth simply because it is found only among men, and it therefore does not warrant relegating man to one general category and all other animals to another general group. If we say some feature of the human being other than reason is of ethical or special aesthetic worth, reason becomes simply a tool—or a hindrance—to the fulfilment of this other quality. But shifting our ethical evaluation, we alter the grounds for answering the question of "degree versus kind."

One image of man that has sprung from our own culture is that of *Homo faber*, man the tool-maker. What culture before ours would have suggested tool-making as the diagnostic trait of man? Who would have been so interested in whether man's ancestors made tools? But these ancestors learned to make tools before they

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had brains large enough to allow them to think symbolically. The genus *Australopithecus* made implements in several defined traditions before he had a brain larger than 600 c.c., the size of a gorilla brain. The difference between the brightest apes and man *vis-à-vis* tool-making is one of degree, not kind. Chimpanzees not only use crude tools but to a limited extent fashion them. But, as I say, the special interest in tools as a diagnostic train is arbitrary. What interest would, say, a Dutch painter have in tools? He would be more interested in the time that men first learned to paint, and whether, say, chimpanzees can paint. From his viewpoint, true man would have come into being with the Upper Paleolithic cave paintings. The Dutch painter is a case in point. The definitive trait which sets man off from the animals reveals the value orientation of a given thinker, a given culture, and a given epoch. Where are we to find the "objective" truth of any attempt to define man?

I am particularly interested in the imagery used by Sigmund Freud to describe man, ancient and modern. What does Freud's imagery tell us about his ethical viewpoint? Fire, according to him, came to be controlled by man as man entered into "phallic competition" with it. Upward shooting flames suggested to primordial men the phallus, and they reacted by urinating on it in "homosexual rivalry." Those who suppressed their impulse to put out the fire could take it back to their camp. The suppression of this competitive masculine instinct was an initial step towards culture. Although Freud says the evidence in support of this theory is "not capable of unequivocal interpretation," the idea certainly could not be an attempt to understand the true event whereby men first controlled fire, but rather the idea is an image of a timeless and universal man. Take another image for example. Speaking of character formation in children, Freud says: "Their (the children's) primary interest in the excretory function, its organs and products, is changed in the course of their growth into a group of traits that we know well, thriftiness, orderliness, and cleanliness—valuable and welcome qualities in themselves, which, however, may be intensified till they visibly dominate the personality and produce what we call the *anal character*."[3] The Austrians of Freud's time were certainly characterized by all these traits, in particular a fanatical cleanliness. It is my opinion—and this opinion is reinforced by C. G. Jung's remarks on the personality of Freud—that Freud perhaps with good reason disliked the scrubbed-clean Austrians among whom he lived. It is not too much to suppose that he therefore cynically dubbed them "anal." It is unfortunate, however, that he let his contempt for his Austrian neighbors infect his entire view of man, which is demeaning for most people.

[3] My italics.

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It is a question of the images one wants to dominate one's world-view. If the "excretory function, its organs and products" are given a prominent place, the world-view will say something of the aesthetic feelings of the person or culture under consideration. The truth of a given picture of man aside, it seems to me that Desmond Morris' image of the "naked ape" can likewise be called a demeaning view of man. We may go beyond Freud and Morris' mythopoeic views and speak of contemporary behavioristic psychology, which regards men as machines. This view, apart from its supposed therapeutic validity, has arisen in a society that reduces money, machines, and men to the same abstract ordering principle. I will not endorse the above-named views for aesthetic reasons. Why should I offend my sense of beauty? The truth of the issue aside, of course! But does man live for and by "truths" to the exclusion of values and aesthetics? Men live through images, which are positive in so far as a man must have a positive view of himself. These images are the primary "truth" of human existence.

The words "primitive" and "primordial" do not necessarily imply a demeaning image of man. It is possible to affirm the so-called animal elements in human nature, to see them as essential to the high attainments of mankind. For Oswald Spengler, the German philosopher, the first primordial men to wander out onto the savannahs of Pleistocene Africa already had an elemental core of aristocracy in them, the impetus to strive for greater cultural heights. At this time *Homo primegenesis* did not have the capacity for symbolic thought. For Splenger, the nobility of man lay in the fact that he was a hunter and a struggler. The struggle for life which confronted primordial man on the savannahs ennobled man. His binocular vision which saw the world as a target, the hand which held a weapon, and the man's relentless energy as a hunter, gave him the dominant status of the so-called *edle Tiere*, noble animals such as the eagle or lion. Spiritually the hunter is frowning, solitary, aloof like an eagle on a mountain crag, proud and alert. Certainly Spengler's view of early man implied an affirmation of self-assertion and of the Nietzshean will to power. But the *Raubtier*, or animal of the hunt, was an image by which Spengler moulded his own life. He was in his view an intellectual beast of prey. It is difficult to condemn a view of man which enables a person to live and create with pride. An affirmative view of man is central to a dynamic ego and a creative culture.

What are, in fact, the motives and abilities that allow a type of mankind to produce a finer, more elegant culture? We must include among human motives those which man has in common with many other animals. These motives do not demean man but, on the contrary, ennoble the animals and affirm man's participation in the

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whole of life. If I were to list the traits which give the human being his uncommon creativity, I would include not only his symbolic reason but also self-discipline, steadfastness, decisiveness, energy, and other character traits that have roots deep in the primordial, "primitive" nature of man. These traits differ from those in animals only in quality and intensity. In precisely which one of these traits man's dominant status lies is a matter of subjective judgement.

In this discussion I have shifted the emphasis from the original problem of the symposium, "degree versus kind" *vis-à-vis* man and the animals, to the problem of the ethical and aesthetic image of man. Man's opinion of himself, whether it be an image of the "naked ape," or the "anal personality," or the aristocratic *Raubtier*, must be considered before we study "degree versus kind." I have suggested that man lives largley through images of himself. Since these images are central to the entire value systems of individuals and cultures, a subjective viewpoint regarding man in relation to animals is inescapable. Anthropology is not a compulsion to make men "face the truth about themselves." What is this truth if it is not mythology? Anthropology is rather a product of culture as much as are art and philosophy, or any activity that produces beautiful or ugly images, and thereby gives purpose and direction to, or reveals deterioration in, human life.

[The reader is recommended to refer to the author's paper "Man and Tools, Race and Culture," THE MANKIND QUARTERLY, Vol. VII, No. 3, January-March 1967, pp. 164-170, which should be read before continuing with the next part of this paper.]

THE "COLLECTIVE SOUL"

Perhaps the strongest objection to the idea of the collective soul is that the Fascists used it. But it is difficult to make any idea foolproof against misuse. Good ideas are attractive to good and bad men alike, which is why the best efforts of the human mind are most often selected for abuse. In this paper I will raise the idea of the collective soul apart from its infamous political context and point out the serious tradition of thought behind the notion. The psychologist C. G. Jung among other contemporary thinkers, has presented the idea in a way that merits attention by social scientists. I will base my account on Jung's psychology and will adapt his view to the problems raised in contemporary social science. Although the group psyche or *Volkseele* has been alien to Americans by virtue of the literary expression given to it in the German language, and has been further rejected by English-speaking peoples in consequence of the war, it might still be translated into the English idiom and be held up for objective scrutiny.

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The idea of the group soul in German thought grows largely out of the tradition of Vitalism. The English-speaking world generally finds Vitalism foreign to its way of thinking, and I will not defend it except in so far as it pertains directly to the question at hand. Briefly, the philosophy asserts that the human being, as a member of the biological community, is not a mere mechanism operating according to the laws of mechanical causality but rather is an organism sustained by a "vital principle" and differing essentially from non-living matter. The distinction between a machine and an organism is crucial to Vitalism, and I will now attempt to show how the organic, vital principle is translated into terms appropriate to collective behavior. For the present it would be helpful to consider the research and thought of the Vitalistic biologist Hans Driesch, who in 1905 divided worms in halves and found that halves grew into complete organisms. His later work consisted in the philosophical interpretation of his findings. He came to believe that a purely mechanistic or causal principle, such as were the basis of the physics of his time, could not account for the development of a complete organism out of an incomplete one. Driesch's successors are Thure von Uexkull, a biologist, and a number of thinkers in a wide range of academic areas, including the graphologist Ludwig Klages; the palaeontologist, Edgar Dacqué; and the ethologist Konrad Lorenz. C. G. Jung's Vitalistic bias is unmistakable. Max Scheler has called Jung a "pan-romantic,"[4] and others have accused him of mysticism among other sins. What is particularly offensive to the Anglo-Saxon mind is his emphasis on vital and teleological factors in the human personality.

However, the basic thrust of Jung's argument is not a metaphysical speculation on the nature of life, the *Wille* of Schopenhauer or the *Leben* of Schelling, but rather a consideration of the organism, which is a manifestation of life. Jung's approach is essentially empirical. The organism is a concrete object, although it is a different kind of thing than a non-living object. Jung follows Driesch in his conception of the organism: in the organism, the parts not only affect one another in an external causal relation, but they actually participate in one another and the whole by containing in them a micro-duplicate or representation of the parts and the whole. Whereas in a machine the parts remain spacially discrete, in the organism each area contains the "principle" of the other areas. Thus upon the breakdown of one of the parts, there is a tendency for the other parts to restore the missing one by generating a new one or otherwise compensating for the loss. This is a capacity which machines have not got and which gives the organism a special knit or integrated character.

The human brain, which is sometimes called the calculating

[4] M. Scheler, *Die Stellung des Menschen im Kosmos*, Franke, Bern, 1927, p. 85.

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machine *par excellence*, also shows the principle of vital unity. If the brain were merely a machine in which the diverse areas were entirely discrete and specialized, a given memory would be destroyed if the corresponding area of the brain were destroyed. Actually, the destruction of an area only temporarily retards certain memories, since an experience or impression is registered throughout the entire organ, so far as we know. The lack of a part of the brain stimulates or in some way motivates the remaining areas to restore or regenerate certain experiences or impressions. The injured person mysteriously regains his memory. The principle is what Driesch called *Ganzheitskausalitat*, or causality of the whole. The idea of the organic wholeness of the human organism, of which the brain is an example, is at the basis of Jung's notion of the unified community of men, whose involvement with one another is possible in that they *are*, psychically, one another. The person participates vitally in his society in that, in relating to other human beings, he relates also to himself, and *vice versa*. The individual contains a micro-representation of the whole, which makes his community an organism and not merely a machine.

There is another, though somewhat more obscure, claim for the respectability of the Vitalistic premises of the collective soul, namely, that Newtonian mechanics, which since Hobbes has been implicit in English-language social science, has been seriously challenged throughout the West by the quantum mechanics of Planck, Born and Heisenberg. This challenge has already had repercussions in biology. Pascual Jordan asserts that energy mechanics are better suited than the Newtonian matter-mechanics to explain the phenomena of life.[5] Ludwig Klages says the same.[6] Since societies are also living entities. Vitalism refurbished as quantum mechanics would therefore make an inroad also into social science. The notion of the collective soul, which has been influenced by Vitalism, should therefore not be rejected on the ground that the idea is not scientific, unless the social thinkers understand movements in the scientific world in general. In fact, however, sociologists and anthropologists have often been working with models derived from Newtonian physics that have long been outmoded.

The word "soul" is looked upon as a somewhat antiquated, or archaic word in the English language, but it is frequently revived for one purpose or another and has never died entirely. In German, on the other hand, "*Seele*" (soul) is common usage. There is moreover the tendency to identify the *Seele* with the sustaining life principle. Jung uses the words "soul," "psyche," and "unconscious" interchangeably.

[5] Pascual Jordan, "Die Physik und das Leben," *Schöpfungslaube und Evolutionstheorie*, Alfred Kröner Verlag, Stuttgart, 1955, pp. 111-122.
[6] Ludwig Klages, *Geist als Widersacher der Seele*, 1960, Vol. IV.

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The problem in the notion of the collective soul is not that the word "soul" is archaic, but rather that vital qualities are ascribed to the soul. The "mysticism" of the notion of the soul in the view of Anglo-Saxon empiricism is in the fact that the soul cannot be located in specific space. This applies not only to souls in individual beings but also those in groups. Jung cannot satisfy the sociologists who demand answers to such questions as: *Where* is the group soul? In whom or in what is it located? How many group souls are there? Who, or how many, participate in a given collective soul? The demand in all these queries is that the psyche be reduced to something tangible and measurable. Again, however, I will point out that concreteness and measurability means something different in both Vitalism and the modern German quantum mechanics than it does in the traditional Anglo-Saxon science. I cannot go into the intricacies of energy-oriented science, except to say that it is creeping into American thought, for example in Leslie White's concept of social-evolutional entropy. In reducing the questions "where?" and "who participates?" to propositions intelligible to energy science, the idea of the collective soul is not so fantastic as it seems to traditional criteria which must locate phenomena in specific space.

The collective nature of a psyche is not a problem. If the soul can be found in an individual it can be ascribed also to a group. Indeed, in speaking of the limits of a collective psyche, criteria are no more obscure than those delimiting a so-called "society." The social anthropologists refer to "particular, integrated social units," but there is in reality as much difficulty in defining this external, visible, whole as there is in delimiting a psychic whole. Yet the functionalists maintain they can isolate particular societies for the purpose of study. Vitalistic anthropologists can make the same claim for group "souls." Moreover, the results of the functionalists, who study groups from an external perspective, and those of the Vitalists, who speak of internal essences and drives, tend to overlap in the area of group psychology. It is legitimate in both traditions to speak of mental and psychological group configurations. The idea of a group mind is as natural to the functionalists as to the Vitalists. Only the perspectives differ.

For Jung, since every person carries in him a collective unconscious, there are as many collective souls as there are human beings in the world. The collective unconscious is placed individuals. But the person also shares his psyche, that is, it resembles other psyches in its structure and contents. The similarity of psyches is the empirical, as opposed to the vital, basis of the concept of the collective soul. The fact that people have a common psychic orientation enables them to communicate among themselves. A person is oriented in society without previous experience. Individual experience, if it is necessary to personal development, acts less to

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form new, original, behavior patterns than to evoke age-old instincts and images from the collective unconscious. In a recent experiment by G. R. Sackett, rhesus monkeys were shown to respond to social stimulae according to inherited, rather than learned, mechanisms, which Sackett called "innate releasing mechanisms." The monkeys were taught to flash pictures with different subject matter on their cage walls. Although reared in isolation and deprived of all direct social experience, the animals preferred certain pictures of their conspecifics. For instance, the monkeys preferred pictures of infants of their own species, but reacted violently to images of adult monkeys in threatening postures. Pictures of socially neutral subjects such as sunsets or geometric designs were only occasionally selected by the confined monkeys.[7] This experiment with rhesus monkeys would provide some confirmation of Jung's thesis that images or collective contents are built into the human psyche, since the social responses of human beings differ only in quality from those of an infra-human primate. Jung says: ". . . there is no human experience, nor would experience be possible at all, without the intervention of a subjective aptitude. Ultimately it (the aptitude) consists in an innate psychic structure which allows man to have experiences of this kind."[8]

Empirically speaking, the psyche of one man is similar to that of another man. This enables the two people to communicate. Hwoever, we would miss the point were we to call the collective psyche merely the sum of those particular psyches which resemble one another. A person does not belong to a collectivity merely because his psyche is to be classified with those of certain other people. Classification is an activity of the scientist or external observer and does not point to an internal dynamic and vital unity of the social whole to which the individual belongs. The whole is not constituted through similarity but through living involvement. This vital commitment consists in the fact that a person lives in society in a twofold sense: as he interacts with his fellow men there is a micro-society active within his own personality. The individual is simultaneously like other individuals, his activity implies their presence, and finally he *is* the society. His own collective unconscious generates a miniature society. A person communicates with another man at a distance, but at the same time he has that man working within himself. I spoke earlier of the brain in whose individual cells the process of the whole organ was reflected. A memory stored in

[7] G. R. Sackett, "Monkeys reared in isolation with pictures as visual input: Evidence for an innate releasing mechanism," *Science*, 1966, Vol. 154, pp. 1448-1473.

[8] C. G. Jung, *Two Essays in Analytical Psychology*, The World Publishing Company, Cleveland, 1956, p. 200; C. G. Jung, *The Collected Works of C. G. Jung* (editors Sir Herbert Read, Michael Fordham and Gerhard Adler), Bollingen Series, Pantheon Books, New York, 1957.

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one group of cells is stored also throughout the brain, so that the destruction of one part of the brain can be compensated for by other areas, which regenerate or reactivate the memory. Jung could also have pointed to a beehive as an analogy of the totality of the human social psyche: when an experimenter artificially removes a group of, say, worker bees, bees having other specialities compensate for the loss by altering their own functions. Also the process of nurturing young bees as workers is speeded up to fill the gap. In the human brain and the beehive, the parts mirror the whole and the whole in turn conforms to the miniature representations. It must conform. The external social experience and the internal one react on and determine one another.

Is the macro-society or the internal society the "reality" of the social scientist? The scientist strives to disengage himself emotionally from his object of study. He can be intellectually aloof only *vis-à-vis* the external society. But the society outside the scientist, isolated from the contents of his own collective psyche, is a pure abstraction. It is an artificial construct. For a feeling of the total reality of society, a perspective that is three dimensional and sensuously immediate, the social scientist must be sensitive to the productions of artists and philosophers, whose truths are primarily intuitions into themselves. Since the contents of their unconscious are largely images of human beings, what they make intuitive in themselves conforms to the external, objective society. Mythopoeic truths are also social ones. The psychic contents which are direct perceptions to artists are, however, also indirectly imposed on the so-called objective observations of scientists. Scientific facts are essentially little theories which appear only within the framework of historically evolved cultural psyches. Facts are therefore philosophies, and a philosophy is essentially a mythology. Science and art are therefore basically the same process, although on a conscious level the scientist is concerned only with an objective reality, the artist with a psychic one.

Jung says the human psyche is built up in layers, and the more anciently derived layers are more widely shared. Just as the human anatomy shows a history of phylogenetic evolution, with some traits of early and some of late acquisition, the psyche also reveals its remote history. Man Shares the most basic strata of his psyche with the lower animals. Higher levels of the human psyche are of more recent acquisition and are possessed solely by human beings. However, some contents are acquired during the individual's lifetime and they are his exclusive possession. The person therefore shares a part of his psyche with a wide range of animals, as well as human beings, and yet in his possession of other contents he is unique. Therefore, when Jung speaks of a "collective" psyche he neither limits the individual to anonymity within this psyche nor denies the

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person an affiliation with the whole of humanity. The political propagandists using the collective psyche to emphasize national affiliation have thus distorted the idea.

It would be a mistake, however, to assume that Jung neglected the strata of the collective psyche which lie between the most universal strata and the most individual ones. There are layers a man shares, by virtue of a common past, with some men but not with others. I am reminded of Kluckhohn's observation that a man is like no other man; like all other men; and like some other men. This statement appears platitudinous on the surface but serious scientific and moral questions lie buried in it, questions to which Jung was acutely sensitive. To which of these three dimensions of the human personality should we attribute primary ethical importance? Are the contents of the middle layers, which identify a man with a particular group within the human race, of greater meaning or ethical worth than the more individual and/or universal contents? Which layers contain the most intense imagery necessary for human creativity? It seems to me that Jung's scholarly work reflects an interest in the most universal spectrum of collective representations. For example, he finds parallel ideas in Meyer's Law of the Conservation of Energy and the Polynesian notion of *mana*, both ideas being derived from the universal archetype of energy. He views the contemporary notions of flying saucers to be collective representations of the universal archetype of the disc. These arguments point to Jung's belief that mankind constitutes a psychic whole. On the other hand, he views the ethical objective of psychoanalysis to be the formation of an individual personality. In his range of scholarship Jung encompasses the broadest spectrum of human creativity, while in the moral goals he sets for his private work he affirms the individual person. What, then, of his views on the middle-range of the human psyche which has set men apart from one another in distinct and usually hostile groups?

Jung would not deny that these middle-range contents are real and that they weld human populations into knit organic wholes. Although in the democratic West it has been asserted that the ethical significance of a person resides in the fact that he is at once an individual and at the same time a universal man, as opposed to some kind of animal, Jung feels that the neglect of the middle-range contents, as of any contents whatsoever, leads ultimately to their usurpation of the entire personality. Any content that is repressed or thrust by the conscious mind into a remote corner of the unconscious, where it functions autonomously, builds a pressure there and eventually comes to the fore with tremendous force. In his analysis of the catastrophies that befell Germany during the Nazi period, Jung places emphasis on the archaic German symbolism that must have appeared from the darkest areas of the unconscious. Jung was

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influenced by Nietzsche in blaming a naïve and secularized Christian morality for nihilistic nationalism. Nihilism was the outbreak of a pressure that had been building up for a long time. Jung took the imagery of the Third Reich, the emphasis on the old Germanic gods and customs, seriously in that he saw in it not just clumsy propaganda but true symbolism from the collective unconscious, where it had been repressed by a Christian ethic hiding under the guise of rationalism.

Jung also acknowledged the importance of the middle-range contents in so far as he saw his own creative effort rooted in his Swiss background. The Swiss Protestant tradition of Jung is especially emphasized in his remarks on Freud, whom he criticized for sneaking religious and cultural values into psychoanalysis under the pretense that these values were scientific and absolute. Jung did not neglect a detailed study of his own European spiritual past. He said that men could look to other cultures for a knowledge of the most ancient levels of the unconscious, but that a man can also find much personal meaning in those levels shared exclusively with his cultural mates. Jung was disheartened by the wholesale importation of Oriental religious cults for the frustrated spiritual needs of "enlightened" Europeans who had cut off the roots of their own past by a sinister rationalism.

Which layers—the bottom, top, or middle ones—dominate a person's psyche and generate the most vigorous contents? This is to ask, will the person act as an individual, a member of humanity, or a national or ethnic group? The answer depends on which layer is activated by libidinous energy. Different parts of the unconscious are vitally charged at different times. The other layers sacrifice their normal supply of energy to the activated areas. If the middle layers are highly charged, national interests will predominate and the person will be swept up in the affairs of his group. But what determines which layer is activated? This depends on both external and internal circumstances. External influences on the collective psyche include economic, political, and social factors. This history of the psyche itself influences the activation of energy centers. In modern Western man, for example, the uppermost and most conscious levels of the psyche have often been isolated and alienated from the deeper levels. The deeper contents act autonomously, apart from consciousness, and accumulate energy. A pressure builds up and the repressed contents may suddenly break forth to overwhelm the consciousness. Finally, the energy activating the psyche may bring appropriate contents to bear on some specific creative task. This task is conditioned by historical factors. The levels activated in a given creative effort are likely to be the middle-range ones. Jung says that a people takes cultural material from the world over, but the form it gives this material, the essential character it imparts to it, derives from the levels of the psyche in which some

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men, but not all men, participate. The "emersion" of the person in his group, on the occasion of collective effort, is in reality the activation of certain middle layers of his unconscious mind. If these levels could be spontaneously activated, the person could be emersed in his people without having other men around him. He could be a recluse or shipwrecked on an uninhabited island and yet be possessed by his collective unconscious. However, it usually takes exposure to external social situations to activate the collective layers. The people one grows up with, "his people," stimulate the appropriate levels of the unconscious. In other words, if one were to live in a society that is culturally very heterogeneous, the more basic and archaic layers would be energized but the upper layers would atrophy. Among people with roots in a common historically evolved unconscious, contents that are of more recent acquisition and less widely shared are activated.

Nevertheless, there is no set rule for the individual which of his collective contents shall be activated. Whether he will act as an individual, a member of mankind, or as a member of an exclusive group is flexible according to internal or external circumstances. However, high cultural achievements are always in part derived from middle-range contents. Cultures are produced by limited groups, not by mankind as a whole.

What is the collective soul? It is not an entity but a principle: A man participates in himself by participating in society. Conversely, he involves himself in society by experiencing himself. In other words, one has a society built into himself which is activated in his relations with other men. Or he can be social by being introspective in his own soul, which is "populated" with images of the men he will meet in his external social relations. Normally, however, isolation from one's particular group means not only profound loneliness but spiritual death. In being cut off from one's fellow men, he is also uprooted from his own soul. This is the real terror of isolation.

A man is thus related to his society according to Driesch's principle of *Ganzheitskausalität*, in which the parts of a whole not only affect each other externally but also participate in one another by mirroring one another. The part contains the principle of the whole. Therefore a person relates to his society not causally and mechanically but organically. To be a part of society means not simply to have other men around one acting upon one, but to have human beings built into one's own inner psyche, whereby it is possible to respond socially. For example, in speaking of the relationship between the sexes, Jung says: ". . . the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt,

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carbohydrates, etc." But all social experience presupposes collective internal experience. That is why, for instance, a baby spontaneously recognizes when someone is smiling at it. A person responding to society because he *is* society, is bound up with it organically and vitally.

In conclusion, I will deal with some common false starts to the problem of the collective soul. First, the word "collective" is sometimes taken to mean the opposite of individual freedom. However, what the "individualists" object to is a forced, artificial collectivity which has no basis in history. They want to be social, but are unwilling to be socialistic. Abstract and planned social ties are pernicious to the person because they conflict with what he essentially is, an inwardly and historically collective being. Freedom means independence of the living historical unconscious from confinement by an abstract super-society. An individual acts freely when he acts as a member of a group that means something to him because it inspires him to mean something to himself. There is no other kind of freedom. To remove the person from his social setting would cause spiritual and physical extinction. On the other hand, forced membership in an abstractly and impersonally constituted society may mean the same demoralization.

Secondly, inward collectivity should not be confused with mere gregariousness. Many people are always in the presence of others and yet are socially shallow. However, a relatively solitary man may have keen social instincts. He may need a minimum of human contact to evoke strong feelings from within himself that are often prophetic in that they point to the needs and aspirations of his people. Friedrich Nietzsche, one of Jung's profoundest influences, was this sort of solitary man.

What I have been saying is this: Society is not merely an external arrangement but also a condition of the human psyche. The person participates in society in that he *is* society. The macro-group conforms to his inward condition. This participation is the principle of organic involvement which the Vitalist biologist Hans Driesch called "causality of the whole." Since the participation of the individual in society conforms to principles laid down for individual organisms, it can be called a "living" involvement. The principle of life is the collective soul.

COMMUNISM AS "GEIST ALS WIDERSACHER DER SEELE"

Logical people say that the Western world is busy fighting a figment of the imagination, a spook. Indeed, although we may intuitively sense our enemy, when we scrutinize him he vanishes. Are we chasing ghosts or is there some disease in our society? One

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thing is certain: let us not look for individual people who are responsible for our woes. Individual troublemakers are not the source of the evil but are merely possessed by it more than other people. That is why, when we corner them but get to know them better, we find that they are after all well-meaning human beings. No, Communism is not the communists. We would find this disease and challenge it quicker if we were to look not around us but right within ourselves. We all have a dark area inside us but we generally keep it under control. In the present inquiry I will treat this so-called "spook" as a principle or force operating universally in all civilized society. Ludwig Klages' concept, *Geist als Widersacher der Seele*, or "intellect as adversary of life," seems to fit. We should define the disease by isolating the virus in our own lives. *Geist*, in the sense of a poisonous, Klagian, intellect could possess any one of us.

Communistic conflict is a special sort. It should not be confused with the normal conflict within a healthy society. We may follow Hegel in ascribing to social unrest a natural evolution or progress. Certain types of unrest disturb us superficially as individuals, though there is an unconscious and deeply rooted feeling that our community cannot do without it. First—and this has always concerned me in my rôle as a professor—there has always been strife between the intellectual and the so-called "solid citizen". The one tends to be critical of the other. Yet society needs both stimulation and practical support, and neither group carries its antagonism very far. I have, for example, been accustomed to a measure of strife between town and university in America for a number of years. I was surprised, however, when as a student in Germany I observed that the university town Tübingen had been warring with the University for 300 years, and the townspeople still write bitter letters to the newspapers complaining of this or that student behavior. An age-old antagonism will not likely soften. Nor, as Hegel said, would the society generate anything worth-while while it did.

We may speak of the military establishment and the civilians. Each group has its complaints but who would be willing to abolish either one? Interaction between them has been a source of terrific creative energy in the United States. Not to mention that foreign aggression is hardly imaginary. Also there are the inevitable bad relations between worker and employer in the capitalistic system. The play gets rough at times, although this hardly excuses the Marxists for exploiting the situation to exterminate one group. There is furthermore antagonism between young and old people, as well as between the sexes. The young are alive with new ideas, most of which, if realized entirely, would fail miserably. Yet the young impart much of their energy to the older conservatives. In the

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inter-action between the generations, vitality is combined with conscious guidance, a relationship which is essential for social and economic progress. And who among you has a workable solution for the war among the sexes? I have heard that in Sweden the problem is so serious they have set a proposal dealing with it before the United Nations. But that is because the Swedes have not other types of conflict to occupy them.

Once more, there is a lot of legitimate criticism which the consumer has of the commercialist, who is to be distinguished from the traditional capitalists in that he is simply a money-grubber rather than a producer. We should beware of calling all criticism communism. This has been said enough times. Conflicts are a source of energy in a healthy society. On the other hand, citizens with the keenest instinct still sense that in numerous instances there is something diseased about many conflicts today. These people will join in a given battle, but often with exceeding caution. What is the element of communism they know to be there? I am answering in the framework of Klages' cosmology. Communism is an abstract wedge jammed into the organism of society. It is the rendering of conflict absolute and uncompromising by imposing on it abstractations, or detached intellectual plans, blueprints and programs.

When, for instance, a worker so makes the objective of his situation that he sees the absolute moral justice of it only in such terms that he would thrust all other men and institutions out of his way to gain his ends—that is communism. The instrument of this absolute, uncompromising, stand is abstract ideology. All ideology is in this sense communistic. People who support and run organically complete communities therefore are poor at formulating abstract political systems and are rightfully hostile to them where they see them. But Communism with a capital "C" is only one absolute abstract principle which renders conflict uncompromising. Even money can be a pernicious, disruptive, force when it is detached from the needs of particular communities. Ezra Pound saw that money could be poisonous and he therefore advocated placing the management of currency in the hands of the local community.

Christian ethics, and particularly the Christianity Nietzsche saw latent in modern rationalism, has made us narrow in our thinking about conflict. Conflict is often disruptive, and I have pointed out that it is most disruptive where abstract principles come into play. However, social and political strife can also be regarded as a kind of involvement. Dominance, relations and even wars are an intimate contact between individuals and groups and constitute a type of bond between the parties. In this respect love and hate often cannot be distinguished from one another. Strife implies an exposure of a person to his enemy which is itself social. For instance, to take a rather trivial example, I would not know how to get along with my

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wife if I did not fight with her occasionally. Moreover, having lived in the South a few years and having read about the old South, I know that the relations between White and Black are complex and, for the northerner, somewhat mysterious. Certainly the relations cannot be called "hate." Even in out-and-out warfare there is often a relationship of respect which is to be distinguished from thoroughgoing hate. I believe that the virtuous humanitarian, in so far as his attitude is abstract, can be a very dangerous person if his love turns to hate, because abstract hate is uncompromising. As for the dogmatic Biblical stricture, "Love thy neighbor," it is an abstraction and usually does not apply to living relationships. Or could we interpret "neighbor" as being the man we really live close to in the sense of understanding him, as opposed to someone spacially and culturally remote from us?

Another claim that I distrust is the utilitarian argument that conflict is bad or morally evil because it is painful. There is usually an altruistic Christian condemnation buried in this attitude towards pain which renders it intractable. The view runs that love is morally better than hate because love involves less suffering. However, there is a confusion of language here. When we say that strife is painful we mean the *person* towards whom we are antagonistic is painful to us. But his subjugation to our will or his removal is in fact pleasurable. By the same token, if the person we love is not possessed by us, our suffering can be great. It is shallow to believe that strife brings more suffering than love. The difference between the two states is that political and social strife breaks out in short-term and intense violence, whereas a man suffers because of love over long periods. One's whole being is tied up with loving, which makes it all the more trying. No, if love is unrequited, social conflict is not more terrible. The confusion of language occurs when we mistake the feeling of love, which can be either pleasurable or painful, with the person we love, who is entirely good to us. If the person with whom we are having conflict is subjugated, the feeling we get can be as joyful as a conquest of love. Yet our enemy is bad to us. We should thus not confuse the person with the feeling. The "ethical" point of view would be perverted, as it is in contemporary moralism.

The fact is, each of us takes up the space others want, just by living. Our very existence is an affront and a challenge to others. Strong human life is even more of an affront than weak, miserable life. If it is moral to bring pleasure to others, the most virtuous action would be to die. But for those of us who choose to live, we must do it at the expense of the virtue we learned in Sunday school I do not see how we can get around this fact. It is to the extreme credit of German philosophy that it saw the contradiction between energetic, creative, life and morals.

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Klages' formulation *Geist als Widersacher der Seele* has most often been translated as "spirit as adversary of the soul." This rendering is why Klages is not likely to win approval in the English-speaking world. But although it conforms literally, my own translation does more justice to the German idiom: "intellect as the enemy of life." By *Seele* or "soul," Klages means a unity of life possessed both by animals and men. *Geist* is for Klages the free, detached rationality which removes men from the conditions of the sensuous present. The free mind or intellect, he says, can be the opponent of life in that while it is initially an adaptive advantage, it comes to have its own interests which run contrary to and stifle those of life. Klages' style of expression sounds metaphorical and philosophical to Anglo-Saxons. He speaks of intellect as a "cosmic" principle which seems to come from outside the living realm, as though it were a poisonous ray from outer space ("eine ausserweltliche Macht"). Intellect is "alien" to life and cuts into and destroys life.

But I do not think the English-speaking peoples would have trouble understanding the concrete implications of Klages' views. We, in America for instance, are beginning a revolution for which Klages could be a spiritual leader, were we not so lazy about translating books from German. Our own revolution is taking shape primarily in two areas: learning and conservation.

We know in America that the abstract academic approach can "kill knowledge." We have that expression for the process already. Klages decries the reduction of living experiences and ideas to pale, lifeless, abstractions. We have subjected ideas to statistical analysis and tabulation by calculating machines, condeming them to *kaput mortuum*, whereupon we bury the corpses in a library basement. Instead of injecting life into ideas by deepening them and by living our lives through them, the student reduces them to "dead knowledge" which is to be finally rejected from his personal life. The adding machine is the material embodiment of spirit or intellect, a virtual gas chamber of culture. Ideas that are already impoverished shrivel up and die under a mountain of statistical analysis. I do not expect to make much headway in disestablishing this number-and-machine mania in the universities since they are already steeped in it, but it may fall of its own weight. Students want living solutions to living problems, and they will reject abstract systems which are not relevant, unless they are commanded to study them, which is now the case. From one angle it looks as though there is not enough experience and basic insight for the amount of analysis brought to the insight. There are too many abstract answers and not enough good questions. Questions arise only through living. On the other hand, the intellect tends to crowd out life. That is, the answers crowd out the questions. The intellect revolves more and

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more in its own sphere, leaving life either to atrophy or carry on in a state of unbridled wildness. This poisoning and alienation of living knowledge was expressed, then, in Klages' phrase: "Intellect as adversary of life." We know we are in the grip of *Geist* because our knowledge, our universities, and our paper-back books are, for us, dead.

Klages would also have a vital message for the conservationist in our culture. The free, detached spirit attacks the life outside the person just as it attacks the experience within him. Klages' view may seem a bit romantic in some instances. For instance, he held that animals lived in a state of innocence and peace before the coming of man. Only the penguin, isolated as he is in the Arctic, survives in a condition of innocence, so that it can be approached and slaughtered by men without protecting itself. (If Klages knew better, he could have added that the penguin is "innocent" only above water. On land it had no natural enemies before man, but in water it is alert and fearful). Also savages live in an unperturbed state of peace except when approached by intellectual men. Klages says that wherever the intellectually dominated man goes he spreads his poison. Animals of the epoch of man not only fear him, they also fight one another. Killing and death was brought by man the abstract thinker. Although Klages would not be upheld by the zoologist or ethnologist, this phase of his thought is compensated for by some serious observations on the destruction of the living landscape by man the inventive technologist. Here our smile at Klages' romanticism must fade and we must mediate on the grim consequences of our exploitation of the land by machines. For instance, I have seen the blitz destruction of forests and topsoil in eastern Kentucky. However, I would suggest to Klages that machines are not the only way men can ruin the land. Forested landscapes can also be laid waste with Stone Age tools if peasants and tribesmen are given enough time; and indeed this has been the case in Africa, Mexico and other under-developed lands. Intellectual hostility to the land works instantly. Our natural resources have been damaged perhaps beyond restoration.

Klages spoke also of the aesthetic results of unrestrained *Geist*. Our machine-age world has become a visual sewer, a condition which has occurred mainly since the Second World War. C. G. Jung in his visit to America in 1909 was impressed by the beauty of inhabited and sparsely inhabited America. What has happened since then? Klages says: "Dieselben Schienenstränge, Telegraphendrähte, Starkstromenleitungen durchschneiden mit roher Geradlinigheit Wald und Bergprofile, sei es hier, sei es in Indien, Agypten, Australien, Amerika . . . ."[9] The free, rational mind does not

[9] "The same railroad tracks, telegraph wires, high tension lines cut with blatant straightness through forest and mountain profile, be it here, be it in India, Egypt, Australia, America . . ."

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respond to the beauty of life and destroys it where life conflicts with the spirit's so-called practical interests. These practical interests are not those of life, however. The practicality pertaining to the health of the human life is not separable from man's sense of beauty. Only the absolutely free and abstract mind can deny beauty and nature. We ought to beware of the rationalistic pragmatist because he will destroy everything beautiful and living.

I could mention a number of consequences of the invasion of life by spirit. For instance, air and water pollution, which go along with polluted vital constitutions; demoralization through rational criticism of values and institutions which men have built and fought for and through which they live; the logical assertion that life is not worth living and we would all be better off dead; and finally the reduced number of offspring of the middle class, the carrier of high culture—that is, the slow substitution of abstract plans and machines for human lives. Human reason, as it frees itself from the interests of life, negates life. All intelligence therefore eventually passes away, even though it lingers like a cloud or shadow after strong human life has passed away. It lingers as a superficial cleverness covering over a hollow cultural cadaver.

However, I am concerned in this essay primarily with social relations. The same disruptive ray of intellect can infect society. Communism is the substitution of abstract, impersonal, social ties for living ones. This substitution is more radical even than what is possible through the abstractness of money. By analysing individuals and groups into discrete units which have only a theoretical and mechanical identity, the living organic wholeness of a society is shattered.

A natural, living, society is one that is sustained by a vital principle, a life force. Since a consideration of life is *per se* metaphysical, I must, in order to limit the scope of this paper, turn directly to the social organism as a concrete fact. Hans Driesch, the German zoologist, has outlined what is characteristic of all organisms. He called the central feature of the organism its *Ganzheitskausalität*, or its "causality of the whole," a principle whereby the parts of a whole not only have a causal and mechanical structure, but contain the sustaining principle of the complete organism. Thereby, for instance, if the organism is sufficiently simple, the part can regenerate a whole. Driesch showed how halved flatworms grew into complete ones. In more complex species the parts or organs can compensate if another organ is damaged or removed. In the human brain, if an area is damaged or excised, the other cells will restore functions and even memories. An instance of a social organism is a beehive, in which, if one bee caste is depleted, the others will alter functions and young bees will be specially nurtured to fill the gap. The process of compensation

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suggests that the individual specialized part is more than mechanically integrated into the whole: it is instead a micro-organism whose own identity consists in a summation of the other parts with which it coexists.

To make a society abstract, or to coerce it according to a purely logical blueprint, is to translate a living organism into a dead machine. Klages has provided a framework by which we can judge the effects of such a transvaluation. In the intellectually arranged society the part no longer communicates with the whole except in an artificial, eternal fashion: through mediators and money. The whole can exist only so long as the abstract system is entirely consistent. It is doubtful that the human mind can plan a system which is entirely logical. If there are discrepancies, each conflicting party makes objective its complaint as an absolute moral claim which can be satisfied only by overwhelming the opposition. Christianity was born in this way out of the Roman Empire. Also Marxism has worked unspeakable harm among the unskilled groups, the so-called "workers," who in fact have no capacity to manage even themselves, let alone a complex society, but who grow in their virtue like a cancer cell to consume the whole. A doctrine like the idea of the "worker," the *ignis fatuus* of intellectuals, could not exist were the society not already diseased.

In our case the disease is money which has acquired a power of its own over against human energy. The phrase "money works for you" expresses the fact that money is potentially an independent principle, but money can also work against man and society with a vengeance. Bankers and userers and anyone who rides the tide of money regardless of the consequences to life, aggravate the natural perniciousness of money. The way to Marxism is prepared by the dominance of impersonal money, not, as has sometimes been argued, creative capitalism. Capitalism only uses money, though the latter can grow from a potent economy to be a force by its own right. Money freezes and thereby disrupts the natural, organic relationship between a man and his property. The few belongings to which a person can sensitively be related are uprooted from him by money. A house which should be lived in is reduced to an address and a deed, in other words, to numbers. Pound has correctly described what money does to us, especially when it is in the hands of bankers and usurers, and has suggested that the minting of currency be relegated to small groups in which men understand one another's credit potential because they understand each other as men. Pound had a sense here of the organic community as opposed to the abstract super-society which has brought woe to us and will certainly bring more.

We have other miseries derived from the abstract organizing principle, for example, "hippydom." As I said earlier, there is a

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natural and necessary conflict between youth and age. The "hippies," however, make the plight of youth into a rigid and absolute code of living, and attempt to stick to it from youth into biological adulthood. "Hippies," some of them getting along in years, are ideologically frozen in youth. Therefore the warring parties of youth and age are irreconcilable. The consolation of adults—that the young eventually grow out of youth—has changed to a fear for the existence of a society that demands that some people behave as adults. "Hippydom" is thus the perversion of abstractions, the sickness of *Geist*. I could say the same of the relation between the sexes. The woman frequently complains of a "double standard." But if the man did not have rights (and responsibilities) a woman does not have, a relationship between them would be impossible. Where intimate close human relations are concerned, philosophy disrupts as much as it constructs.

The loss of the organic community is implied in the loss of the citizen. The citizen's identity is a microcosmic duplicate of his entire community, which makes him sensitive to its needs. The citizen is not only related to society, he *is* society. This is not a limitation but a deepening of the individual personality, without which, moreover, a healthy and stable society would not be possible. The communication of the microcosm with the macrocosm is a process in which the individual can sense changes in the whole and thereby adjust himself. The principle of organic unity that Driesch called "the causality of the whole" can be applied to the citizen's relation with his community: he feels society's needs because he is the society. Driesch's flatworms were able to restore a whole from a part. In an emergency the citizen can compensate for or even regenerate a large section of his community. He "carries on the tradition."

Previously businesses and institutions asked whether the employee could be a citizen as well as a worker. With the inroad of the abstract spirit, the imposing of blueprint plans on living relationships, this has changed. There is no longer the recognition that a successful enterprise grows out of and is based in an organic community. The employer questions only whether the person does his job, and the other social institutions can "take care of themselves." Employers tend to seek "cheap labor" and buy up social misfits who will work for less if their personal defects are overlooked. The employer's policy, which he regards as modern enlightenment in the best taste, is to hire a man if he fits in to the abstract system, without considering if he can be related to men organically. There is agitation along these lines for minority groups, including homosexuals, whose instincts are not rooted in the life of the community. A man who has a family has a more basic commitment to his society, regardless of his job performance.

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One should not interpret this argument as rigid conservatism In the United States, for instance, there is a small minority of self-styled citizens who pride themselves on their solid virtue but in reality are philistines. The true citizen is flexible and has an underlying sensitivity. He will put up with certain weaknesses and failings in his fellow man, even though he may gossip spitefully, among other bad habits. He is also responsive to good new ideas even though his rôle in life as a humdrum worker demands a certain solemnity and lack of enthusiasm, he is quiet and unassertive but he is socially adept. The philistine, the person who passes himself off as a citizen while he lacks the inner sensitivity, is in reality a caricature that is as artificial and perverted as anything the abstract super-society can offer. We do not affirm philistinism any more than we condone the perversity of "hippies" and feminists.

It is clear that a super-society would not be possible without the human abstract intellect. But we should not be blind to a communism which substitutes abstract principles—ideology, money, mechanical mass media—for essential communication between human beings. Communism is the disruption of living bonds by artificial ones, wherein individuals and groups are isolated in static, mechanically constructed compartments. The essence of communism is an intellectuality detached from living human conditions whereby life is killed by forcing it within the confines of a social blueprint. I once met a man who said he was a professional social engineer. He said he was building a society as a technician constructs a machine. It is true that communistic principles are imported from abroad, but if we define communism as the application of abstract principles to society, social engineers and a host of bankers, usurers, commercialists, as well as the usual candid agitators of the rabble, would fit the definition. Communism is most likely to come right in the front door rather than from abroad, and it comes in an innocent guise. We admit those who openly profess to construct our lives without themselves having a commitment to the livingness of these lives. These abstract visionaries are the most dangerous agitators of all.

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What the Journals Say

Tristan Da Cunha—The Human Biology of Isolation

Harold Lewis: . . . A superficial examination [of the people of Tristan da Cunha in 1961] revealed that they were not paragons of health; they suffered from profound dental deterioration, were anaemic, had worm infestation; and half of them suffered from asthma. They had many congenital conditions, some negligible, others sinister. If you add the fact that many of the islanders were subliterate, if not illiterate, you get a close similarity with people from an underdeveloped country. . . .

. . . the conditions that were not . . . easy to treat . . . [were] the dental disease, the asthma, and one serious congenital abnormality—a form of blindness manifest in adults, *retinitis pigmentosa*—the early symptoms of which are likely to appear after a man is married and had children, who will then continue to carry the gene.

Who *are* the Tristan islanders? Here is an account of their early history:

> When, after Waterloo, Napoleon was interned on St Helena, Tristan da Cunha was garrisoned to guard against the possibility of his being liberated by a force from the Cape. When Napoleon became ill, and no longer a "menace," the garrison was withdrawn from Tristan, but William Glass and his wife asked to stay; and over the years they were joined by other ex-garrison men; castaways; and some women from St Helena. As a result, in the first half of the nineteenth century, there was a modest flourishing of the community. In the days of sailing ships, there was a brisk barter trade for fresh vegetables and water, and the islanders could be relied upon for help when ships found themselves in distress in the Roaring Forties. There was a good natural increase in the population, so that by the middle of the nineteenth century there were about 100 people on the island. Soon after that, the island was less and less visited; its fortunes declined and a large migration took place. Over 70 people left, some for America, others for South Africa. Yet within the next decade the population was again increasing, mainly by natural increase; by the 1880s the numbers had once again reached about 100.

What happened then is recorded in a letter to the *Times* from Irving Gane, whose father founded the Tristan Fund:

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10 August 1961.

In July 1884, my father, the late Douglas M. Gane, arrived off the Island in the *Ellora*, a barque bound from London to Sydney. There was a heavy sea on, with huge rollers, and therefore small promise of getting in touch with the inhabitants. While wearing ship abreast of the Island, two boats with sails were sighted coming towards the ship which from time to time were lost to view in the trough of the sea. Eventually they came alongside and some 18 or 20 of the Islanders came aboard.

Little more than a year later, after my father's return to England, news leaked through of a major disaster. The Captain of the barque *West Riding* reported what he described as an extraordinary incident on passing the island of sighting a sailing boat steering for his ship amid strong squalls and a heavy sea and its disappearance when about a mile and a half distant. In fact, the whole of the able-bodied male members of the population had been drowned and Tristan became an island of widows and children and a few old men.

A few months later, the volcano exploded. It destroyed the little fish-canning factory and polluted the atmosphere; the total island population was brought to Britain for safety and the Tristan Charitable Fund was reopened. This was when our health survey began. We knew that over the six generations this population must have become closely interrelated. The question was: are the Tristanians at some disadvantage on account of their heredity and history? We first studied their births, marriages and deaths. After 1882 this information was available from the parish register; but the period before that required researches in family Bibles and the British Museum. Dr Woolley, who was on the island during the war, happened to be a keen amateur genealogist. He collected all the details up to 1942 on cards, and this was the most valuable basis of our records; after that it was not too difficult to bring the records up to date. The Medical Research Council Tristan Working Party co-opted Dr Derek Roberts, of Newcastle University, to help with this aspect of our study.

Derek Roberts: The Tristan islanders are indeed at some disadvantage on account of their heredity and history. A very few men brought in wives from outside, but for the last few decades anyone marrying an islander was in fact marrying a relative. For example, when the husbands in the third and fourth consanguineous marriages (in 1871 and 1876) sought to wed, there were no other available women apart from the ones they chose. As far as possible they tried to avoid marriage with close relatives by carefully observing the prohibited degrees of marriage: it is only in extremely few instances that these have been transgressed. Nonetheless,

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marriage with relatives was imposed on them by their isolation. This meant that the population gradually became more and more inbred.

It is possible to calculate the degree of inbreeding. It can be measured in terms of the probability that both the genes an individual possesses (one from his father, the other from his mother) at a given autosomal locus are identical. That's to say, they are the same gene derived from a common ancestor transmitted through both sides of his parentage. This probability was calculated for each member of the population past and present, and there was a clear steady increase. For instance, those born in the decade 1850-1950 had an inbreeding coefficient of about .014, whereas those born between 1950 and 1960 had one three times as high. This may sound a large rise but we found that, thanks to the islanders' mating pattern, the island population as a whole was not highly inbred: the average inbreeding coefficient in October 1961 was about .04, a figure only two-thirds that of the offspring of a first-cousin marriage. There was, of course, considerable individual variation. But what is more important is that such inbreeding as has occurred is almost entirely in respect of half of the founding ancestors, and especially four of them; in respect of another four of the founders so far there has been no inbreeding—that is to say, replicated genes have not yet had an opportunity of coming together in any descendant. We just do not know what deleterious genes these four may have endowed the population with.

We found deformed ears and high-arched palates in an appreciable number of individuals who are not inbred, so their high frequency cannot be due to the inbreeding that has so far occurred. Pedigree analysis shows clear patterns of dominant inheritance of, say, deformed ears, and even asthma . . . the high frequency of these results from an unduly high proportion of the genes in the original ancestors. Of course, emigration from the island might have been selective, those unaffected tending to leave while the others stayed, or indeed due to a combination of both of these situations. On the other hand, one of the other conditions, the eye disease, *retinitus pigmentosa*, was demonstrated by Professor Sorsby to be the form of disease due to a recessive gene: so its frequent occurrence is due to inbreeding. Had there been no inbreeding, then there would be no cases of blindness due to this gene. So far as mental capacity is concerned, for a preliminary analysis of the effects of inbreeding we used Dr Woolley's clinical assessment of the mental capabilities of each member of the population. He was surgeon and governor on the island. By clinical appraisal over a long period, he was able to classify the individuals into six broad categories. Calculation of the main inbreeding coefficient for each intelligence category suggested a tendency for this inbreeding coefficient to be smaller in

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the higher intelligence categories. The results suggest that some of the mental problems in the population are also due to inbreeding

Lewis: In 1962 in Britain we had about 60 Tristan children who had to be integrated into our British educational system . . . to achieve this we had to study the fundamentals . . . . This research was undertaken by a group from the Psychology department of University College, London, under the direction of Dr Gertrude Keir. Dr Keir and her colleagues went down to Calshot, near Southampton, and soon realised that they would also have to measure the attainments of the English boys and girls who were providing the new environment of the Tristan children.

Gertrude Keir: Forty Tristan children between five and fifteen years old became pupils at two schools a few miles from the camp, a primary and a secondary modern. This was their first experience of anything more than the village school on the island. We gave intelligence tests, tests of basic educational attainments, and some personality tests. We found that life in this community results in some lack of personal initiative, very limited competitiveness, self-acceptance and in the case of the children, freedom from anxiety, a strong sense of belonging together distinct from "the outsiders," and a certain fatalism or passivity.

Tristinians are not a very talkative race and so it is not surprising that the children had diminished linguistic skills and limited imagination, lack of curiosity, and a certain immaturity of thought. Although a number were of normal intelligence, there were many, among the older children especially, who appeared to be of limited intellectual capacity. They were all slow in the basic school subjects. Later, we did a follow-up study; and this showed that there were very few changes in their general personality characteristics. A few children, perhaps, were showing rather more interest in their new environment, while passivity decreased and aggression increased. Among the younger children, about a third showed a slight increase in level of intelligence as assessed by tests.

Lewis: The islanders were dissatisfied with many things in this country: the weather was bad; life was too complicated in our industrialised society; they didn't like reading about the violence (one of them was, in fact, set on by hooligans): they couldn't stand the idea that in this country there were babies brutally assaulted by their parents. Over 150 years, the Tristan community had come into a fine equilibrium with their environment but this experience did not really help them to face the complexities of life in Britain. So they returned to their island.

While the islanders were found to suffer from most serious dental deterioration, we found that they didn't seem to suffer from heart disease.

Margaret Richardson: The Norwegians carried out [a nutritional

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;urvey] between 1937 and 1939. This showed that the food intake was very low, 1,600 kilo-calories per head per day, but the population was healthy and apparently active. In 1963, after they had been evacuated to this country, we did our first survey at Calshot: 37 households co-operated, and we studied their food intake for one week. It was still low, 1,750 kilo-calories per head per day, about two-thirds of the British average. To account for this low figure, it was suggested that the islanders must expend less energy than the British population, and to check this was one of the reasons why we did more studies on the island.

I went to Tristan da Cunha in 1966; from April until October. I did a food-intake and energy-expenditure study of 17 adult islanders. Daily energy requirements of adult islanders were found to be about 2,750 for men and 1,950 kilo-calories for women. There was sufficient food available to meet this demand and their food intake was higher than ever before recorded. Haemoglobin levels of the islanders were satisfactory.

Lewis: The picture seems rosy enough: satisfactory haemoglobin levels, no loss of body weight; a calorie intake higher than ever before; money in their pockets. But if we put a magnifying-glass to the scene, a different picture may be revealed. In the past, the islanders were perhaps on short rations. Now they are eating well and, in fact, we have observed the first tendency to obesity.

As far back as the 1940s, as a result of being employed by the garrison during World War Two, and afterwards in the fishing industry, the islanders were able to buy processed foods, including chocolates, sweets, biscuits and cakes. This is a nutritional situation which has led almost certainly to dental deterioration. Mr John Fisher, of Birmingham University Dental School, was selected to study the situation.

John Fisher: Over a period of 30 years the dental condition of the Tristanians had deteriorated from excellent to poor, and this deterioration was in step with social and economic changes that took place mainly after the Second World War.

Before the war, when the islanders' teeth were excellent, their diet was a simple, monotonous one consisting of the staple potato with fish, a little meat, sea birds' flesh and their eggs, some vegetables and a little fruit. Such fare was free of foods such as sugar, sweet biscuits and sweets which are considered to be major factors in the development of dental caries. Since about 1950 the altered economy has meant that the islanders could vary their diet by buying imported foodstuffs. They now buy, eat and enjoy relatively large quantities of refined carbo-hydrate and pay the price for doing so.

The dental misfortunes of the Tristanians, which have their parallel in the Eskimoes and inhabitants of parts of West Africa, can be taken as a model for the problem that we can expect to find in other developing countries.

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Lewis: Earlier I explained how important it is to study the human biology. One good example is the disease of asthma. Dr Roberts has suggested that it might have a genetic basis. We do have an extremely good genealogical record, which will help us to conseidr to what extent a disease like the islanders' asthmas may have on environmental background or a genetic basis, or both. Our colleague, Dr Anthony Edwards, of Caius College, Cambridge, has produced computer programmes based on genealogical data.

Anthony Edwards: These computer programmes allow the flow of genes from one generation to the next to be simulated. If we know that certain individuals are carrrying a particular gene, the programmes allow us to calculate the probabilities of other individuals in the population carrying that gene; and in the case of the common blood-group genes we may even be able to assess the probability that a particular ancestor carried a particular gene. There's another way in which the genetic and genealogical information we have can be useful, for we ought to satisfy ourselves that the frequencies with which the present islanders carry various genes are compatible with our basic hypothesis, that inheritance is according to Mendel's Laws, without any gene being specially favoured. Of course, if we find that some genes do appear to have been favoured by natural selection, this will be very interesting indeed.

The Listener, London, 16th January 1969.

Brain Drain Means Extinction, says Psychologist

If the brain drain continues unchecked, the competence of the British could decline to the level of the Eskimoes and Red Indians Prof. Richard Lynn, Research Psychologist at the Economic and Social Research Institute, Dublin, says in the magazine *Economic Age* today. If this happens, he says, British civilisation will become extinct.

In an article on genetics and the brain drain, Prof. Lynn says the emigration of graduates not only costs Britain £100 million a year, but cuts off the genetically ablest strains from the nation' population.

"In racehorses, dogs and cattle, considerable care is taken to improve the stock by breeding from the best specimens. Any animal breeder who shuts his eyes to this fact would be asking for trouble.

"Yet this is what Britain has been doing: exporting substantia proportions of her best and replenishing from the residue," say Prof. Lynn.

It had been rightly said recently that Britain's economic prosperity rested in the hands of about 5,000 men in key positions in business

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The maintenance of high standards in other areas of life likewise depend on a few thousand individuals.

Prof. Lynn adds: "The decline of professional and cultural standards in medicine, law, administration, education, journalism and the arts make the country less agreeable to live in, so that the inducement to leave becomes stronger."

This unfortunate trend was just beginning to become established in Britain. It was probable that between 1960 and 1970 some 100,000 graduates would have emigrated.

Prof. Lynn says that, fortunately, the drain has not yet got out of hand.

The Daily Telegraph, London, 21st January 1969.

A Prima Facie Case of Heredity

We quote the following from a question-and-answer column in the *Sunday Post*, Dundee, Scotland, of 2nd March 1969.

We legally adopted a boy who's now well over 20 and has a criminal record. I hear his father had a similar record and I consider the lad would be best with his own parents. I'm now a widow, and don't see why I should have to carry this burden. All this has made me very ill.—S.

Answer: If this boy is well over 20 *you do not need to carry any burden, Mrs S. You can put him out and let him support himself.*

Certainly in this case the boy appears to have had a good environment and yet reverted to what would appear to be his heredity.—EDITOR.

Protest to BBC over Race Film

A letter of protest has been sent by residents of Southall, Middlesex, to Sir Hugh Greene, director general of the BBC, following an unsuccessful attempt to film a television documentary dealing with race issues in the suburb.

As disclosed by *The Sunday Telegraph* yesterday, the documentary has now been dropped by the BBC. Titled "Friendly Relations," it was to have shown how well coloured immigrants and white residents had integrated in the area.

The letter, sent by Miss Grace Woods, secretary of the Southall Residents' association, accuses the BBC of trying to create a false image of the local immigrant situation, and points out that the

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white and coloured communities generally do not get on well together.

When the BBC team went to Southall last week, white residents refused to co-operate, and eventually attempts were made to persuade white customers to shop in stores run by coloured immigrants were abandoned.

Other members of the 1000-strong residents' association recalled that the BBC last year featured a programme showing how well coloured and white children in Southall mixed at school. They alleged it was necessary to buy ice cream to persuade to two groups to stand together.

The Daily Telegraph, London, 3rd February 1969.

More Equal Than Others

It comes naturally to a Socialist who tends to think of anti-Semitism as a peculiarly Right-wing vice, to assure the Jewish race of his fervent admiration. Lord Snow, in the receptive atmosphere of the New York Hebrew Union College, went so far in courtesy last week as to suggest that the evident superiority of the Jews in so many fields of endeavour, ascertainable by a simple arithmetical calculation, could be the result, not only of their peculiar situation in Gentile societies, but of something special in their genes.

Scripture, as orthodox Christianity interprets it, supports this view. The sons of Abraham were divinely chosen as the highest representatives of humanity to make good the fall of Adam. Since they failed, *a fortiori* all other men would have failed too; and the new dispensation extended this over-riding mission to every race redeemed through the Incarnation. But there is no reason to suppose that the special human talents with which the Hebrews had been endowed should have suddenly ceased two thousand years ago. It is the shame of Christians, of which they should be particularly aware at this holy season, that too often they have resented this.

Lord Snow is unlikely to have adopted such a teleological view of history. Nevertheless, he has publicly stated that one race may be innately, and not merely accidentally, superior in certain respects to another. One wonders whether he realises the full implication of his remarks.

If Jews are genetically superior to Gentiles, why is it now taken as axiomatic, especially by Socialists, that black men are genetically equal to white men? Lord Snow proves his own point by showing that neither persecution on the one hand nor integration on the other has prevented the "ridiculously disproportionate" emergence

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of Jewish talent. He should at least admit the possibility that the poor showing of tropical Africa in the story of civilisation does not depend only on geography and the chance invention by others of the Maxim gun, but on a similar biological fact.

Even Mr Enoch Powell, when pressed on this point in a David Frost interview, forebore to say that black potential was, in the mass, inferior to black potential. He merely said the proposition, so far as he knew, had never been scientifically established.

But this brings us to the remarkable article in the *Harvard Educational Review* by the American psychologist Dr Arthur Jensen, summarised in this newspaper a fortnight ago. Dr Jensen produced statistics to support his conclusion, not only that American Negroes have on the average a much lower intelligence than their white fellow-citizens, but that improved environment has no more than a marginal effect on this situation.

Such an analysis will of course be challenged. It may even eventually be disproved. But in the meantime Dr Jensen makes a telling point when he says: "In other fields, when bridges do not stand, when aircraft do not fly, when machines do not work, when treatments do not cure, one begins to question the basic assumptions that guide one's efforts."

There can be no question that the assumption that blacks are potentially the equals of white has become a fundamental dogma of the West. Every other theory can be questioned but not this. It forms the ethical basis of the United Nations Charter and of the foreign policies of all the Western powers, and it is implicit in every attempt to integrate one race with another within each national unit.

But let us suppose it were not in fact true. Then all those unmentionable activities of the past, condemned as racial paternalism, would be given a biological justification. It could not be automatically assumed that Africa, in time, would enter the full comity of nations, nor that coloured minorities would eventually be happily absorbed into white societies.

Such assumptions were never made in the past, and it is strange that they should be so uncritically accepted now. Perhaps the practical practitioners of race relations, by lowering their sights from an impossible ideal of equality, would find a better target in justice.

The Sunday Telegraph, London, 6th April 1969.

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Book Reviews

BLACK AFRICA

By Russell Warren Howe. Walker and Company, New York, 1966 Two volumes. Vol. I, pp. 318; Vol. II, pp. 399. Price $7.50 each

These volumes cover African history from early times to modern "independence." The prehistory reads more like a loose narrative or story than history. It is frequently interesting and sometimes enlightening. An annoying feature is the over frequent mention of strange names, places and areas with little or no identification. Many references are old, incomplete or refer to periodicals, and there are no good maps in detail to aid the reader. One gets the feeling that much is hearsay and not very accurate.

The three kingdoms in West Africa are given a glamorized account. Contributions of Europeans during colonial times are played down. Of the Whites, the Portuguese get the best treatment, mostly perhaps because they mixed freely with the Blacks as they did—and still do—in Brazil. Rhodesia, South Africa, South West Africa and the Portuguese territories are disparaged and often maligned. South African leaders are denounced as defenders of apartheid, and their critics are commended.

Nowhere do we discover that there was no literate civilization south of the Sahara: that the Blacks possessed no system of mensuration, domesticated no animals, built no bridges, and tilled the soil in the most rudimentary manner. Nor are we told that they were miserable creatures tormented by enemies—animal as well as human.

On the whole, these books cannot be recommended as historically accurate or unbiased. The author is a contributor to magazines in America—mostly left-wing. He is not a professional historian.

HENRY E. GARRETT.

HUMAN EVOLUTION: READINGS IN PHYSICAL ANTHROPOLOGY

Noel Korn and Fred W. Thompson. Holt, Rinehart and Winston, New York, 1967. Paperback, pp. 466. Price $4.95.

This book covers the scope and aims of physical anthropology: evolution, genetics and natural selection, in which Dobzhansky takes a hand, the dynamics of Hominid evolution, with such authors as Washburn, Howell, and Garn, studies of primates, in which Hall, and Washburn figure; interpretation of fossil man, with contributions from Kenneth P. Oakley and Wilfred E. Le Gros Clark, race and raciation, in which, as may be expected in view of the necessity to conform to current dogma, we get an essay entitled "On the Nonexistence of Human Races," by Frank B. Livingstone; and finally a piece "Is Man Still Evolving?" There is an index and glossary.

For the readers of this journal there are aspects in all these fields of interest, but the present reviewer, dealing with a book covering such a wide field, must concentrate on a limited field. In this it seems that Livingstone's essay should be briefly mentioned. The editors point out that his is an extreme position in opposition to the views of Dunn and Halse which appear in this work. They fundamentally are in opposition to much of Garn's thinking—which also appears here—and they are rightly called extremist by the editors. For the fact remains that while the course of evolution (in an almost empty world, which is generally

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overlooked) led to the formation of geographical races, there were in fact the racial types which became established—sometimes polytypic for certain traits—and in so far as they were, they were fixed. Even after migration from their type regions, where they were in adjustment with their environment more than anywhere else, they have still continued to persist, and in crossing their traits reappear time and again in accordance with genetic laws.

Therefore, nothing in the advancement of science has discounted the fact that Mediterranean, Alpine, Dinaric, Atlantic, Nordic, Armenoid, and similar racial types do exist among the Caucasoids, and that there are similar divisions in the other major stocks. However, we realise that for the politically orientated these facts are very uncomfortable, and they will swallow a camel of casuistry rather than admit these plain facts. Later scientific work may always modify interpretations of detail, but cannot destroy the major evidence which is before our eyes.

THE LIFE AND DEATH OF CARTHAGE: A Survey of Punic History and Culture from its Birth to the Final Tragedy.

By Gilbert Charles Picard and Colette Picard. Translated by Dominique Collon. Sigdwick and Jackson, London, 1968. 52 illustrations. 2 maps. pp. 362. Price 70s.

As might be expected from the pens of Professor Picard and his wife, this is a competent and comprehensive account of Carthage. It has a particularly helpful and detailed chronological section.

Mr Nathaniel Weyl has written on the dysgenic effect of infant sacrifice in ancient Carthage. Quoting Diodorus Siculus they point out that it was customary for the sons of the most important families to be offered regularly to Ba'al Hammon (p. 47). The exact ethnology of the Carthagians and Phoenicians from whom they were derived, is by no means certain. In speech they were Semitic but since they came from Syria it is likely that they contained a Nordic element. Their portraits on coins and sculpture appear to show a Nordo-Dinaric or Armenoid type—but there would also be Mediterranean as well. Their trading capacity accords better with an Armenoid origin rather than a Dinaric. In fact it is very possible that they were very much like the modern Lebanese who live in ancient Phoenicia.

This is a fascinating work giving objectively an account of Tyrian, Phoenician, and Carthaginian expansion, and the struggles with Greece, and ultimately with Rome which destroyed her. It would seem that the sudden collapse of the Nuraghi civilisation in Sardinia was due to the conquest and settlement of Carthagians from about the end of the sixteenth century B.C.

The author reminds us that the Pharaoh Necho hired Phoenician crews who circumnavigated Africa at the end of the seventh century B.C. (p. 91). In addition the Phoenicians of Tripolitania controlled the most important routes across the Sahara (p. 92).

The Phoenicians learnt from others of the gold mines at Guinea. Whether these were exploited before their time (except as the labour force employed) by the local negroes is a matter of considerable doubt, having regard to the fact that northern Hamitic influences were certainly penetrating into West Africa across the Sahara. The Phoenicians were settled at Mogador, 450 miles south of Gibraltar, and later the Romans had a settlement there.

In probing south along this west African coast, the Phoenicians found for instance, settlements of Libyans, who had proceeded there in the thrust southwards along the west coast of Africa.

The extent of this penetration into Africa is appreciated if it is realised that the Carthaginean Hamo had under his command 60 ships and 30,000 men and women.

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The authors follow in a comprehensive manner, the fortunes of Carthage from its foundation till its final destruction by Rome in 146 B.C.

Professor Picard, formerly Director of Antiquities in Tunis, and now Professor of Roman Archaeology at the Sorbonne, and his wife have written an authoritative work which opens up the history and social life of Carthage more explicitly than most other accounts on the subject.

THE DISCOVERY OF GROUNDED THEORY STRATEGIES FOR QUALITATIVE RESEARCH.

By Barney G. Glaser and Anselm L. Strauss. Weidenfeld and Nicolson, London, 1968. Pp. 271. Price 55s.

The basic contention of this book is that in the social sciences the use of factual data in the creation of verifiable progressive theoretical concepts is the foundation of the work. It sets out to provide the method for creating theory from facts yielded by research. The authors believe that there should be more emphasis on creating the conceptions and hypotheses rather than on the substantiating of data. The book is written for sociologists, social anthropologists and social psychologists.

THE ROCK ART OF SOUTH AFRICA

By A. R. Willcox. Thomas Nelson, Johannesburg, Edinburgh, London, 1963. Pp. 96. 24 black and white plates, 37 colour plates. 42 figures and maps. Price £4 10s; Rand 9.00.

This is a superb and magnificent book written by an authority in this field with a supporting foreward by Professor J. Desmond Clark.

The author is very critical of the Abbé Breuil, and to a lesser degree of Professor Dart. In this case it is over the name of the "White Lady" of Brandberg.

We would, however, take issue with him to some extent when he is a trifle too hard on the Abbé Breuil, who was one of our most distinguished archaeologists, when he says, that for Abbé Breuil to conclude that the "White Lady" has Mediterranean features is impossible to suggest since "almost every type of human profile can be found among the Bantu (Ovambo and Herero) of South West Africa" (P. 44). Pure Caucasoid Mediterranean peoples are rarely found among these peoples, although we know from our own experience of them they show some infiltration of Caucasoid genes. However, in so far as they do this is begging the question, since it is clear by that very fact that at some stage there came among them some white strangers to sow their seed among the Bantu. Whether the Abbé Breuil is proved to be right or wrong over the "White Lady" it is certain that at some stage there occurred in Bantu tribes that incursion of people from the Mediterranean which he envisaged in his interpretation of the "White Lady" as such an immigrant from the north. In saying this we are not seeking to contradict the author's claim that this figure is indeed male and not female at all. The illustration he supplies seems to support that view.

The author destroys completely the recurrently raised arguments that the authors of this art are other than the Bushmen. Bantu participation in the painting and engraving is of a late and low order, being probably attempts at imitating the work of the Bushmen.

The author makes it clear that the bulk of the art is "*art pour l'art*" (p. 84) and not for magical purposes as generally held to be the case—although he does not deny this may have been so in earlier rock art.

It is his opinion, and he is no small authority in this field, that this South African art ranks only below the purest of the palaeolithic art of Europe.

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